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UNITY

Devoted to Christian Healing.

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WE BELIEVE

We believe in God.

We believe in Christ, the Son of God.

We believe that we live, move, and have our being in God.

We believe that spirit, soul, and body are a unit.

We believe that "God is Spirit," as Jesus taught, and that all of His Spirit is with us at all times, supplying our every need.

We believe that the prayer of faith will heal the sick.

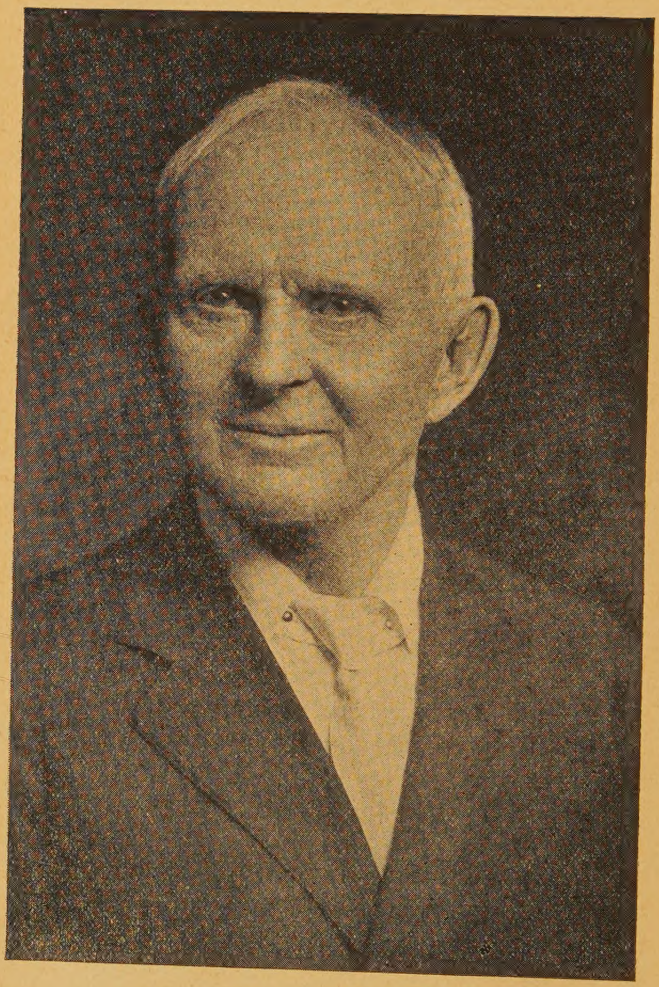
We believe in the supremacy and the eternity of the Good.

We believe that divine intelligence is present in every atom of man and matter.

We believe that the kingdom of heaven or harmony is within man.

We believe in the creative power of thoughts and words.

We believe that the Golden Rule, "Do unto others as you would have them do unto you," should be the paramount rule of life.



CHARLES FILLMORE

CHARLES FILLMORE

HIS WORK can be described only in superlatives, yet he is so simple and unassuming that superlatives seem out of place when applied to him. He is one of the two founders and is the temporal head of a great work (he is careful to insist that Jesus Christ is the real head); he wields tremendous power for good in the world; yet he cares nothing for temporal power. He has taught thousands how to find real prosperity—the kind that comes when "all these things" are added; yet he cares nothing for money or luxury. Until last year he had never owned an automobile. Then, however, to solve certain personal problems of transportation, he bought a Ford. His daughter-in-law has appointed herself his private chauffeur—because she likes him and enjoys being helpful to him. This man is Charles Fillmore, who, with his wife, Myrtle Fillmore, launched the Unity teaching.

Surely one of the acid tests of a person's greatness is: "Do his family and his friends like him?" One man does great things in the field of finance but is stingy in his personal life; another may originate a great humanitarian movement and become so wrapped up in it that he fails to be kind. Rare indeed is the person who does a great work and still remains sane and poised and well-rounded and likable; but Charles Fillmore is such a person.

Let it not be thought that he is a man without weakness. He has one pet "weakness," which he indulges assiduously: he loves funny stories. No child ever listens to bedtime stories more eagerly than Mr. Fillmore listens to a story that creates mirth. He is a joyous Christian. Sometimes a few of his acquaintances become apologetic because he gets so much fun out of living. They believe it fitting that a great man be aloof, and as-

sume a masterly attitude. They worry because Charles Fillmore insists on being himself. He keeps on being mild mannered and unassuming. He really has as much firmness as anybody requires, but he saves it to be used when he really needs it.

Many of his and Unity's friends send him money with the request that it be used by him personally, but he turns it into the Unity treasury. He receives no royalties on his books. With the exception of some fiction in *Youth* magazine (to protect authors on further use of their material) nothing that Unity School publishes is ever copyrighted. Mr. Fillmore is making no financial provision for the future; he owns no real estate, stocks, or bonds of any description. He says that in the eyes of the law he would not be considered good security for even the price of a dog license. He actually has so much faith in God that he is not concerned about saving money.

He is one of the prophets of practical Christianity, yet when he began his work he did not believe in God. He believed only in mind. He knew mind as the motivating power of the universe. Gradually he came to see that the formative, evolving, universal power that he called cosmic mind is what others call God, or Divine Mind; that God works with unvarying exactness, whether characterized as Divine Mind, Great Spirit, Allah, or by any other name. He read widely and studied the great religions and philosophies. From each he accepted what he honestly believed to be right and good and eternally true, and combined what he accepted with the things that Spirit has revealed to him. The Unity teaching of today is the result.

Mr. Fillmore believes that the teaching of Jesus Christ is the message for this age and that, if men would follow the Master, they must follow Him all the way—even to the attainment of eternal life. Unity students often ask:

"Does Charles Fillmore expect to live forever?"

Mr. Fillmore's answer in his own words is as follows: "Because I have emphasized the eternal-life-in-the-body teaching of Jesus, this question is often asked by *Unity* readers. Some of them seem to think that I am either a fanatic or a joker if I take myself seriously in the hope that I shall with Jesus attain eternal life in the body. But the fact is that I am very serious about the matter and am striving earnestly to follow Jesus in the regeneration, which I am satisfied will result in a transformation of my body. I am renewing my mind, and, at the same time, working out body transformation.

"As I study and apply the words of Jesus I cannot see any way to fulfill the law of God for man except through overcoming death. That death is the most dreaded enemy of the human race goes without argument. The Bible from Genesis to Revelation so teaches.

"Our wisest physical scientists say that they can find no good reason why the cells of a healthy organism should perish—that the functional machinery of the human body is self-renewing when properly purified and nourished. All this backed up by the teaching of Jesus Christ that He came to save us from our sins (which are the cause of death) and His submission to death that He might demonstrate victory over it encourages me to take up seriously the overcoming of body deterioration to the very limit, which means eternal health, or eternal life without the interruption called death.

"In the face of all the Scripture testimony, and the demonstration of Jesus over death, it seems to me that some one should have initiative enough to make at least an attempt to raise his body to the Jesus Christ consciousness. Because none of the followers of Jesus has attained the victory over this terror of humanity does not

prove that it cannot be done. Every great forward movement of the race has been preceded by repeated failures. Every pioneer in untried fields has been called either a fool or a dreamer.

"Both those who have failed and those who have succeeded encourage me when I see the possibility of conquering old age, decay, and death. In addition to this I have the conscious thrill of life in my body when I think of Jesus and identify myself with His thought, His word, and His ever living presence. The promises, 'If a man keep my word, he shall never see death,' and 'If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you,' are a reality to me. I believe them and apply their power as truly as if a friend whom I had tested and found reliable should tell me that I could use his name in recommending some big proposition that I was trying to put over. To me Jesus is a living, vitalizing presence, not a psychic who has left most of his energy locked up in body cells dense with materiality and buried in the earth. Such persons are the so-called spirits that communicate with mortals. Jesus did not go down to the grave. He released the imprisoned life in every cell of His body and cast it like living seed upon the soil of our common race thought, from which any one may pick it up and appropriate it to his own use. This was Jesus' great sacrifice for the redemption of men. But He will at the end of the age claim again that sacrificed life in its spiritual reality. 'I lay down my life, that I may take it again.'

"I do not claim that Jesus has unconditionally promised me that I shall overcome death as He overcame it. The promise is conditional. 'He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.' I am trying to come up to His standard.

"Every sincere Christian should at least strive

to come up to the Jesus Christ standard, although he may fall short in many respects. No man will ever attain anything unless he attempts attainment. When the mind begins working in a definite direction it will eventually attain its goal if it keeps going on. But if there is no goal and no action the case is hopeless. So instead of ridiculing those who are striving to follow Jesus in the overcoming of death, we should encourage them to go forward, knowing as we must that they will finally attain the mastery—if not in this incarnation, then in the next, or the next.

"So do not throw cold water on me when I say that I am doing my best to follow Jesus in overcoming death of my body. I need your help, and the helpful thoughts of all loyal members of the brotherhood of Jesus Christ, in my battle against the most grievous enemy of mankind. It takes courage to proclaim publicly that one is, like little David, taking up arms against this arrogant Philistine, who for unnumbered ages has terrified humanity. The cause to most persons seems so hopeless that they fear the ridicule of both friend and foe if they take it up, and as a rule they are not in this expectation disappointed.

"Negative goodness will not meet the requirements of Jesus. He was positively good. He developed the power of man to master the 'prince of this world'—the thought that sin, sickness, and death are inevitable, the thought which doubts and disbelieves in the saving power of God.

"In a word, I am convinced that Paul meant the body when he wrote to the Corinthians, 'For this corruptible must put on incorruption, and this mortal must put on immortality.' "

A house is built of brick and stone,
Of tiles and posts and piers;
But a home is built of loving deeds
That stand a thousand years.

—*Victor Hugo.*

THE ETERNAL QUEST

By JESSIE CAMERON BROWN

That they should seek God, if haply they might feel after him and find him.

HOW CAN you seek God? Some one says, "By thinking God." How can you think God? As you say the word "God," what idea first comes to mind? Perhaps it is the idea of perfection. If so, then think of perfection; think of perfection along every line, but most particularly in regard to your problem.

Is it health that you most desire at the present time? Then think of the perfection of health as an attribute of God; think of perfection of health as one of God's manifestations—God made flesh. Think of the wonder of perfect health. Is there any power in the universe, other than God, that can produce perfect health? Think of the life in each cell. Think how the cells constantly renew themselves. How do they do it? They do it not through your will power, but through the God life and the God intelligence in each cell. Your body is a manifestation of God, and as such it is inherently perfect. Think of that perfection.

We read that God is the health of His people. If you want to "think God," think much about health. First, get the idea that God is health and all health is God; then try to picture in your mind the way in which that health manifests—not only for yourself, but for others, too. Keep thinking of all the ways in which health can manifest. As you dwell on the idea of perfect health you are "thinking God."

But suppose that you feel some other need at the moment—perhaps you need a better consciousness of prosperity. To fill the need, think of God as perfection expressing as abundance, and know that perfection is God.

SHE WHO GATHERED MANNA

By Myra King Whitson

ONE MORNING I came out of the Union station in Houston into streets that were flooded with sunshine and bird song. Eight free hours between trains were mine to spend like golden coins. Ahead, the sky line of the city, etched in brick and stone and marble against a luminous blue heaven, invited me to come and purchase happy memories. With sprightly footsteps I joyously responded.

Suddenly I was halted by orange and blue lights blinking on and off over a "drive-it-yourself" garage.

"I'll hire a car," I planned enthusiastically, "see the city, and drive out to the ship channel and the deep water turning basin, with which Houston has opened the doors of Texas to the world."

Through the entrance of the garage, as well as through its windows, came from a loud speaker somewhere inside the words of a sentimental song about a girl named Elaine. The song gave my mental weather a sudden turn from "fair and warmer" to "cloudy and unsettled."

"Dear me!" I thought, "I know some one named Elaine—Elaine Stuart! And I do believe she lives in this city!"

The thought of including her in my delightful holiday was as welcome as rain at a Sunday school picnic. I remembered her as a dull woman with a dismal outlook on everything. She could see nothing in this world of beauty or interest but the tear stains from her own weeping. The large, thick lenses of her spectacles, which perched precariously astride her nose, were always befogged with moisture from Elaine's eyes.

A drooping figure in dingy black, she clung forlornly to the ragged edge of life, never very

ill, yet never really well. Most of the time she was pouring an endless stream of woe into any listening ear that she could find.

"And yet," I thought, "she is my friend, and I must not neglect her, even if her troubles are a bit dampening. Here goes!"

I fished a small address book out of my purse to look up her address. I recalled that she occupied a room in the servants' house of a wealthy friend of hers, who at the time of Elaine's latest disaster had offered it to her without rent.

"Why not hire the car," was my next impulse, as a colored man in the garage, seeing me hesitate in the doorway, came to wait on me, "call on Elaine a few minutes for friendship's sake, and then go on to the turning basin, perhaps in time to see a ship from France or Africa come in. No need to invite Elaine to go with me. She's sure to be nursing some ailment."

I engaged a blue sport roadster that fitted into my holiday mood and drove out to Montrose, a beautiful residential district. The home of Elaine's charitable friend was a spacious, picturesque place with tall live oaks, in their graceful drapery of Spanish moss, casting moving shadows on the creamy stucco walls of a Moorish house. I followed the rose-bordered walk back to the servants' quarters, climbed the stairs, and knocked on a closed door.

"Come," sang out a soft, musical voice, and a trim young Negro woman opened the door. She was tidying the attractive room, but she paused deferentially and waited for me to explain my errand.

I felt confused. I had expected Elaine to shuffle to the door and ask in a plaintive voice who was there. This prosperous looking servant seemed to me evidence that Elaine had moved.

"I suppose," I ventured, "that Miss Stuart no longer lives here?"

"Oh, yes ma'm, Miss," replied the pleasant

voiced maid, "I think she be's home right now. She was a minute ago. I'll run to the house and see."

"No need to interrupt your work. I'll ask for her at the house."

A few minutes later I had clanked an artistic wrought iron Spanish knocker on the wide front door, which was promptly opened. I stood speechless, gazing at the lovely person who appeared in the doorway. She was tall, slender and erect, with eyes radiantly blue, snowy hair that waved softly over her cheeks, and a complexion like roses. It didn't seem possible; yet she was unmistakably Elaine Stuart.

Gone were the dim, old spectacles and, relieved of them, her fine, patrician nose together with her new, erect carriage, gave her the air of a queen. Gone was the limp handshake, and in its stead she held out to me hands vibrant with the joy of living. But the greatest change was in the expression of her face—it reflected the peace of God.

She led me into a charming room, where bright notes of color, turquoise, coral, and silver, blended into a tasteful harmony. As we laughed and talked, it seemed as if the old, lugubrious Elaine could never have existed at all, as if she must have been a creation of my imagination. But I could not long keep back the question that was uppermost in my mind:

"How did you do it, Elaine? You are a vision of delight. Tell me your secret."

A wave of color swept over her face, and the blue of her eyes deepened. She looked at me silently until I almost feared that I should not have asked such a personal question. But the lilt in her voice when she finally spoke reassured me that she was glad to answer.

"It is an open secret," she smiled, "but the story of my discovery of it is rather long."

"May I tell your friend you are going out with me for the day?" I asked eagerly. "I have a

'drive-it-yourself,' and we can motor to the harbor and talk over old times—and new!"

Again that deepened color and sunshine dancing in her eyes!

"My friend moved when I bought her house," she answered, a subtle note of joyous mischief in her voice, "but I can arrange to go. Excuse me while I put on my things."

She glided from the room, with a buoyant step that I had not supposed possible for her, leaving me in silent amazement. Penniless, querulous Elaine Stuart, in a voice vibrant with happiness, serenely referring to her purchase of a home, a full-page-illustration-in-House-Beautiful sort of home!

In a short time she returned, wearing a coat of French blue with wide collar and cuffs of white brushed wool and a smart little hat of the same blue and white, pulled low over her forehead. With her blue eyes and white hair and glowing color in her cheeks, she was like afternoons that I have seen early in the spring, after snowfall followed by a clear, deep, blue sky.

We drove along sunny Main street in thoughtful silence. The solemn grandeur of the pines and the oaks, the graceful swaying of long tendrils of Spanish moss, the beauty of the roses blooming along the boulevards seemed to speak to us of a divine perfection expressing itself all about us. Presently Elaine spoke.

"Would you mind stopping at my shop? I'd like to tell my assistant where I am going."

It really is a wonder that I did not drive against a red light or run into a tree or commit some other act of bewilderment. But by this time Elaine was such a baffling mystery that I determined not to be surprised if she announced that she owned the town. At a signal from her I parked in front of a shop, which occupied a corner on Main street, in a block of tea rooms, exclusive millinery shops, and art stores.

The next minute I was standing spellbound before Elaine's shop window. It was an orderly riot of handmade flowers, rare antiques, and imported pottery.

"Exquisite!" I gasped, "Perfect! Those adorable little glazed pots of tulips! That quaint old bowl brimming with violets—I can almost smell them from here!"

"I'm rather proud of them myself," Elaine admitted, "I discovered the formula for them. They will not melt, no matter how hot the weather, and that means something in Houston! See those tall candles on that small tavern table against the wall? All my candles are made from the same material as the flowers. They simply refuse to keel over, even during the hottest of heat waves. Hundreds of orders for flowers and candles are coming to us from all over the South. I'll be ready in a minute."

After a brief conference with a pretty, young woman, who in her pink smock looked like one of the tulips, Elaine rejoined me, and we sped along toward the harbor.

"Now, Elaine, tell me," I begged, "have you struck oil?"

"Yes," she answered, thoughtfully, "I have struck oil—although I hadn't thought of it in quite that way before."

"Everything you say and do only deepens the mystery," I confessed. "Why not tell me all about it from the beginning."

"I have learned," was her quiet reply, "to gather manna."

"That doesn't enlighten me very much, Elaine. Wasn't that the steady diet of the Israelites in the wilderness centuries ago? What has that to do with you, a modern woman?"

"Everything."

"But when I saw you last, five years ago, you were a forlorn semi-invalid living off the bounty of a friend. Now I find you in radiant health,

looking years younger, and owning a successful shop and a beautiful home. You surely can't explain all this with any kind of diet!"

"Four years ago (what meaning in the depths of that low voice!) it seemed to me that I had come to the end. I was in poor health, dependent on others, down and out. Then one day the friend in whose servants' quarters I had a room brought me some books and magazines, which she urged me to read. At first I was half-hearted in my interest. Very little of what I read impressed me, but on every page and in nearly every paragraph I found the word 'Truth.' Every time I came to that word, it seemed as if a light were trying to break into the hidden places of my heart and shine there.

"For once in my life I stopped pouring out whining supplications to a far-away God, and I longed to know this Truth that held out so much promise. One afternoon I was reading and thinking, when suddenly I realized that God was right there—with me and within me. With all my heart I turned to Him and instead of imploring Him to grant me some special favor, I asked Him to teach me His law, to guide me, and to tell me what I should do. Then I seemed to hear a voice deep in my heart—like that small, silvery voice that Pandora heard inside her box, after all the troubles had swarmed out to fill her world."

"What did the voice say," I asked, impressed.

"It said, 'Gather your manna—gather your manna,' over and over, like a church bell ringing. At first I could not understand, and I was frightened. On top of my other woes, was I losing my mind?

"I decided that I was staying indoors too much—that I needed fresh air.

"It was chilly, and my only coat was somebody's shabby old cast-off that flopped dismally about my ankles, but out I went. In those days I naturally gravitated toward the poorest part of

town, and soon I found myself staring into the window of an old, dingy paint store. There was a pyramid of cans of bright lacquer, a little oasis of cheer in the gloomy place.

"Something prompted me to enter that store. I counted the few coins I had in my shabby bag and found sixty cents in dimes, nickels, and pennies. While I was wondering what on earth I was there for, a clerk came to wait on me. Starting to back out with some sort of stammered apology, I was suddenly possessed by an overwhelming desire to buy the brightest lacquer in the window."

"Your soul must have been starving for something bright and beautiful," I murmured.

"Yes. But I thought I must be losing my mind for sure, spending on bright, red paint money that I needed for food. But I bought it—mandarin red! As he was wrapping it up, the clerk said, 'You'd oughta git some of this here paint remover, too. 'Taint a good thing puttin' on new paint till you've took off the old.' A good lesson in metaphysics, as I learned later!

"I hurried back to my room with a can of lacquer, a can of paint remover, and a paint brush. As I entered my door I seemed to see, for the first time, an old chest of drawers, which I had brought with me when I moved in. Suddenly the beauty of its lines impressed me for the first time. It was smeared over with hideous, imitation mahogany paint, but beneath that disguise I now saw dignity, graceful proportions, fine workmanship. As I looked at it, I seemed to hear again the words, 'Gather your manna. Gather your manna.'

"I went down on my knees and began to apply the paint remover, feverishly. After an hour or two of work, the chest, without that false mask of paint, showed what it truly was, a rare and beautiful antique."

My enthusiasm for antiques added to my interest in Elaine's story.

"Marvelous! What wood was it made of, Elaine?"

"Solid mahogany, of the most delicate grain, exquisitely shaded, with inlays of satinwood and graceful reeding—a genuine Sheraton bow front chest!

"I rushed back to the store and persuaded the dealer to exchange my lacquer for a can of wax. The rest of the evening I spent on my knees rubbing, rubbing, rubbing, until the old chest took on a finish as mellow as rich, old satin. Though I had eaten nothing all day, I was not one bit hungry; I felt as if I were tasting real food for the first time in my life."

" 'Man shall not live by bread alone'—much less woman," I interpolated.

"The evening was crowned with a miracle! About 10 o'clock my friend came out to see if I were all right. She had seen me rush out several times, and she could not go to sleep until she found out whether I was ill, or in some new form of trouble.

"When she saw the chest in its simple, natural beauty, she exclaimed in excitement, 'What a lovely antique! Why Elaine!' she said, getting more and more excited as she examined it, 'it's a genuine Sheraton! Would you sell it?'

"I told her I would gladly give it to her, after all her kindness to me, but she declined it, saying, 'I have as many things of this kind as I can take care of, but my husband's partner and his wife were playing bridge with us this evening, and she said she'd give several hundred dollars to find a piece like this. I'm going in right now and telephone to her about it.'

"That night I slept with a check for $250 under my pillow!"

"My dear!"

"That was only the beginning. The voice of God came to me as truly as it had come to Moses and the children of Israel centuries ago. They

were lost on their way to the Promised Land. So was I. So is any one who is ill, or poor, or unhappy—lost on the way to a land flowing with milk and honey.

"But after I once heard His voice I strayed no more. I was on my way to the Promised Land, and all about me, after He had opened my eyes, I found manna, and I gathered it—new health, strength, opportunity, freedom, success, beauty, happiness. God showers these on every one. They are ours for the gathering.

"After I had restored and sold a number of valuable antiques, which had been collecting dust in storage, I had a little capital. I tithed, gladly giving a tenth of my supply back to God, to the work of the devoted men and women through whose vision the light of Truth first came to me. And do you know, the more I tithed, the faster my capital grew! The years that followed were years of progress, physical, mental, spiritual, until, step by step, Spirit built up in me the happy, prosperous life that you find me enjoying today."

LIGHT

"God said, Let there be light: and there was light." Every one is seeking light on something in his life. Man is groping in the darkness of ignorance for the light of knowledge—ever seeking, ever striving, to come out of the shadows into the light.

The theme of this issue of *Unity* is "Light." The true light, spiritual illumination, is found only in Christ, the light of the world. The Christ dwells within each man and can be found best through prayer and meditation. You may find the following Bible references helpful in your seeking the light of Christ within yourself:

Psalms 27:1; 119:105; Prov. 6:23; Matt. 5:14-16; Luke 11:34; John 1:4, 5; 5:35; 8:12; 12:35; I Thess. 5:5; James 1:17; I John 1:5-7; Rev. 21:23.

FACULTY UNFOLDMENT

By Charles Fillmore

PHYSIOLOGISTS, who regard the body as a merely physical organism, find certain aggregations of cells that they conclude must exist for no other purpose than to distribute intelligence. One who studies man as mind regards these aggregations of cells as the avenues through which certain fundamental ideas are manifested. We name these ideas the twelve powers of man, identified in man's consciousness as the twelve disciples of the Christ, and having twelve houses or centers in the body through which to function.

Wisdom includes judgment, discrimination, intuition, and all the other departments of mind that come under the head of knowing. The house, or throne, of this wise judge is at the nerve center that is called the solar plexus. The natural man refers to it as the pit of the stomach. The presiding intelligence at this center knows what is going on, especially in the domain of consciousness pertaining to the body and its needs. Chemistry is its specialty, but it also enters into all that pertains to the sensations of soul and body. In its highest activity it makes union with the white light of Spirit, which functions in the apex of the brain. At the solar plexus also takes place the union between spiritual love and wisdom. The disciple who has charge of this center is called James. Volumes might be written describing the activities by which this disciple builds and preserves man's body. Every bit of food that we take into our stomachs must be intelligently and chemically treated at this center before distribution can be made to the many members waiting for this disciple wisely to supply them with material with which to build bone, muscle, nerve, eye, ear, hair, nails—in fact, every part of the organ-

ism. When we study the body and its manifold functions we see how much depends on the intelligence and ability of the disciple James, who functions through the solar plexus.

When man begins to follow Jesus in the regeneration he finds that he must coöperate with his disciples or faculties. Heretofore these faculties have been under the natural law; as symbolized in the type man Jesus, they have been fishers in the natural world. Through his recognition of his relation to his creative source man is the Son of God, and must coöperate in the original creative law. He calls his faculties out of their materiality into spirituality. This process is symbolized by Jesus' calling His disciples.

To call a disciple is mentally to recognize that disciple; it is to identify oneself with the intelligence working at a center—for example, judgment, at the solar plexus. To make this identification, man must realize his unity with God through Christ, Christ being the Son-of-God idea always existing in man's highest consciousness. This recognition of one's sonship and unity with God is fundamental in all true growth. Christ is the door into the kingdom of God. Jesus once spoke of the kingdom as a sheepfold, of which He was the shepherd. If man tries to get into this kingdom except through the door of the Christ, he is a thief and a robber. We can call our twelve powers into spiritual activity only through Christ. If we try to effect this end by any other means, we shall have an abnormal, chaotic, and unlawful soul unfoldment.

Having identified oneself with God through Christ, one should center one's attention at the pit of the stomach and affirm:

The wisdom of the Christ mind is here active through my recognition of Christ identified and unified with God. Wisdom, judgment, discrimination, purity, and power are now expressing in the beauty of holiness. The justice, righteous-

ness, and peace of the Christ mind now harmonize, wisely direct, and surely establish the kingdom of God in His temple, my body. There are no warring, contentious thoughts in me, for the peace of God is here established, and the lion and the lamb (courage and innocence) sit on the throne of dominion with wisdom and love.

DRILL FOR THE DEVELOPMENT OF JUDGMENT

By Cora G. Dedrick

The twelve disciples of Jesus represent the twelve faculties in every man. These faculties are developed, or called, by the word of the Master, the I AM in man, in the silence.

We shall now consider three of the fundamental faculties: The wisdom center in the solar plexus, the stomach, symbolized by the disciple James; the love center in the cardiac plexus, the heart, symbolized by the disciple John; the life center, lower part of the abdomen, symbolized by the disciple Judas.

The great positive and the great negative at the center of the body are wisdom (judgment), the stomach, and love, the heart. In the development of the twelve powers these faculties are paramount; they are closely related, and they work together in producing the strongest vibrations known to the body. Jesus called James and John "sons of thunder," a title symbolizing the powerful vibrations produced by the interaction of these faculties. Love, the emotional center, reflects its dynamic power on wisdom, working in substance; the reactions are similar to the release of electricity in the heavens reverberating upon the earth. In the action and reaction between these two centers we get our greatest realizations and most wonderful spiritual radiations. The harmonic action and reaction of these centers pro-

duce peace and poise, a great spiritual dynamo, symbolized by Jerusalem, "I am peace."

In preparation for a drill in the silence it is well always to realize that the Holy Spirit is descending from the spiritual center in the top head, and, when the judgment, or wisdom idea, is the keynote, that the light of the Holy Spirit is organizing itself at the judgment center in the solar plexus. Then the consciousness of the Holy Spirit as divine judgment, or wisdom, must be carried to other spiritual centers; it is well to work for the realization that divine judgment, spiritual wisdom, is flowing freely to every cell and fiber of the body, until the whole man is awakened to a new consciousness of light.

Mind is the most dynamic force in the universe, and when a group of people work in unison a great increase in manifest mind power is felt. Especially is this true in the unfoldment of the twelve great powers. Therefore in group work it is not well to concentrate in unison on the centers and to follow the outlines of the drills in the silence for any great length of time. After the preparation for the drill in the silence, it is better to break step and let each person move from center to center, as he is led by Spirit.

For the drill in the silence, center the attention at the solar plexus with the words: *God is the name of the everywhere present wisdom in which I live, move, and have my being. Divine wisdom is awakened in me and my soul rejoices.* Hold this statement until the whole being is illumined with spiritual light.

Next center the attention at the heart, with the words: *God has not given me the spirit of fear, but the spirit of power, and of love, and of a sound mind.* Then return the attention to the wisdom or judgment center, with the words: *Love and wisdom are united in me.*

Then throw the attention into the lower part of the abdomen, the life center, with the thought:

The serpent of sense consciousness in me is transmuted into the purity and the light of Spirit. I am pure as Christ is pure. Return the attention to the wisdom or judgment center, with the prayer: *The serpent of sense consciousness in me is transmuted into the purity and the light of Spirit. I am established in divine wisdom.*

During this drill, and especially after it, dedicate your soul to Divine Mind with the words of Jesus: "Not my will, but thine, be done."

Then for a few moments sit with open eyes and audibly and silently repeat: *It is not by might, nor by power, but by the Spirit of the Lord in me that I bring forth the superman.*

QUESTION HELPS ON FACULTY UNFOLDMENT

1. What are the twelve powers of man?
2. Where is the wisdom center in man?
3. Name some attributes of wisdom.
4. Explain some of the functions of the solar plexus and name its presiding ego.
5. What is man's first step in the regeneration? Where is this step paralleled in Scripture symbology?
6. How do we "call a disciple"? Give an example.
7. What is Christ?
8. Explain the lawful method of entering the kingdom of God.
9. Can man escape divine judgment? Why?
10. What part does spiritual judgment play in the working out of man's salvation?
11. Why did Jesus call James and John "sons of thunder"?
12. Give drill for the development of wisdom.
13. In class work is it well for groups of people to concentrate and for any great length of time to follow in unison the outlines of the drills in the silence? Why is it better to break step and to let each one move from center to center as he is led?

THE CONSCIOUSNESS OF GOD

By Orin Crooker

A DISTINGUISHED astronomer sought to impress his twelve-year-old son with a sense of the majesty of God. He took the boy by night into an observatory and turned the big telescope upon the moon. While the lad looked through the instrument his father told him how far away the moon is from the earth—not forgetting to add, "But even though it is such a long way off, God is there."

Next the astronomer turned the telescope upon one of the planets and told his son how much farther away it is than the moon. "And God is there, also," he observed.

Then the big instrument was focused on a distant star—so far distant that its light requires years to reach the earth. "But God is there, too," said the boy's father.

The next evening the astronomer came upon his son lost in rapture as he watched the gorgeous coloring of a particularly splendid sunset. The western sky was all aflame, as though the brush of a master artist had touched the clouds with divine fire. The lad saw his father standing near.

"Papa," he said, "God doesn't always stay in the stars. He's been all around here tonight."

Through his mind man contacts infinite mind. This contact arouses a consciousness of God's omnipresence and omniscience. In many instances the physical organs of sense offer the easiest means by which the human mind is enabled to make contact with the Infinite. Some persons receive the same spiritual quickening through music that others receive from beholding beauty. Helen Keller's finger tips are both eyes and ears for her.

The organs of sense afford a means by which human mind is often led to a quickening contact

with Divine Mind, yet these paths of approach are not so certain and direct as the path which the mind of man is able to establish of itself. The thought, "Be still, and know that I am God," is a spiritual radio which far transcends these sense helps in directness and efficiency. As the ether waves span ocean and continent without the need of wires, so the mind of man anywhere and at any time may establish contact with infinite mind without the help of the physical senses.

A constant consciousness of God is difficult to attain in these crowded days, but it is more easily achieved by proper spiritual training than by dependence on the external stimuli that reach one by either the eye or the ear. Innumerable things may intervene to render the senses dull or inadequate. Man does not always find his dependence on external stimuli justified. A sunset fails to charm or the ear detects an inharmony in a song.

"Isn't it wonderful," exclaimed one person to another as they strolled along the pathways adjacent to Niagara falls.

"Wonderful? What do you mean?"

"Why, the falls, of course!"

"I suppose so; but all I can see is the signs, 'Keep off the grass.' They're everywhere."

Many things of comparative insignificance may spring up to rob man of a consciousness of God if he build his consciousness upon anything except the "knowing" power of his inner self. The earnest student of Truth soon understands this and depends less and less upon the stimuli that reach his mind through eye or ear.

One's knowing God in a Truth sense results in one's finding Him even nearer at hand than did the astronomer's son as he watched the sunset. For a consciousness of God received from within holds for one the revelation of which Tennyson speaks:

"Closer is He than breathing, and nearer than hands and feet."

THE LAMP SHALL NEVER GO OUT

By Helen Lockwood Coffin

OUR LITTLE group of Truth students has been considering temples and tabernacles lately. There came up the very practical question of whether we should move from the store room that we had been renting, and on which our year's lease had run out, or renew the lease and stay where we were. Before we reached a decision we covered a wide field, comprising historic ages and virtually all religions and sects, and learned many things about places of worship.

At first we all wanted to move. The store was a high-ceilinged, uncompromising rectangle, larger than our needs—a "barn of a place." It was on a much traveled road in a popular beach town. Just back of it was a boat-building shop that hammered and hummed while we had our meetings. Gay bathers trooped by and laughed in at us through our big show window while we studied our lessons and "went into the silence."

"What we ought to have," explained one of our members, "is a nice quiet little room on a side street, where we can 'be still and know.' "

"We should be right out on the main highway, where everybody can see us and know about us," somebody else was sure.

"It ought to be a home of Truth, and cozy, with a kitchen and a place to rest, and flowers and everything," suggested somebody else.

"An upper room on the ocean front would be best," declared another. "With our view of that wonderful, unlimited horizon of sea and sky, we should soon realize our prosperity consciousness."

So it went. And of course, having planted these various desires in universal mind, we were soon offered at least one of each kind of the suggested locations. Decisions were then imperative.

After meditation and prayer, we seemed led to choose the home: an unpretentious little brown bungalow which had possibilities of development. But when we went to sign the lease, somebody had been more prompt than we, and the bungalow was rented. Well, there was another one, similar to it, which we had been considering. We tried to get it, but it was no longer for rent. The owner wanted to sell. Our prosperity consciousness, alas, had not yet soared to such a height as to move us to buy a home. Then, one by one, we decided on the various other possibilities, only to find that in each case somebody had "beaten us to it" when we went to close the deal. Store rooms on the main highway, quiet retreats on the side streets, even the upper room, all slipped out of our fingers. We knew what that meant. We renewed our lease and are staying where we are, for another year at least.

We know many reasons why this is wise, and we have faith that there are others, which we do not see. This we know: our year of meetings, of prayer, of study, and of Truth declarations has created an atmosphere in this room which carries its blessing. The trifling surface disturbances we have learned to overcome. We speak a silent word of peace to the boat shop and to ourselves and the hammering no longer annoys us. We are attracting into our meetings some of the careless, passing joy seekers. We are needed; there is a work of Spirit to be done, right where we are. We are content.

Our eyes have been opened and the rectangular "barn" is more beautiful than we realized. Its walls are gray, but we brighten them with flowers. It is cheery and cozy. It has an unlimited horizon. It is on the highway. It is a desert hermitage. You see what our thoughts have been doing. They have been bringing into visibility in this room all our various ideas of what our place of worship should be. They have established for us

the home of Truth, the upper room, the city temple, the desert tabernacle—all in this one big store room where we meet.

The end is not yet. For many of our other thoughts about places of worship shall eventually bear fruit, right here in this gray room of ours. It will be a wonderful, a marvelous, harvest. For these thoughts of ours have flown over the spires of Notre Dame and the towers of St. Paul's, over Hindu pagodas and Chinese temples. I am not going to tell you about all these, because for the most part we merely flew above them. But we lingered at Abraham's altars, and Moses' tabernacle, and Solomon's Temple; for there, in those places of worship, built by the children of the Most High after a definite pattern given in the mount, we read in symbols an ecclesiastical textbook of architecture, which was just what we needed in solving our problem.

Abraham built an altar at Beer-sheba and planted a sacred grove around it, after the destruction of Sodom, and he worshiped there with his family for seventy-five years, and his sons and grandsons for as many more. This was the first fixed sanctuary in Palestine, and there were many significant incidents, valuable historically and symbolically, in the lives of Abraham, Isaac, and Jacob, which were connected with this place of worship. Abraham built another altar at Beth-el, and it was while sleeping under its shelter that Jacob had his visions of angels, and thereupon named the spot "The house of God."

About seven hundred years later Moses built the tabernacle, a tent of worship, which could be moved from place to place as the people migrated. It was built as Jehovah directed, even to such details as the robes of the priests, their colors, the tassels on them, the measurements and locations of the various courts and altars: so many cubits here, so many cubits there; certain colors for this, certain colors for that; every single direction

meaning something more than its visible manifestation; all the details, in other words, being symbols of where and how to worship God.

Then, about seven hundred years thereafter, Solomon built the Temple, also according to directions received from Jehovah. This was a permanent building that stood for centuries. Even to this day the orthodox Jews follow literally the directions "given in the mount" in the building and arranging of their places of worship. Many of the details in both the tabernacle and the Temple were identical, as we might expect when we remember that colors and sizes and arrangements and altars were really symbols—something more than things.

Especially was this noticeable as regards the holy of holies, which held the Ark of the Covenant, and the holy place, in which was the altar of incense, the table of showbread, and the golden candlestick. These two places were separated by a veil, which was rent in twain at the time of Christ's crucifixion. Only the priests could enter these holy places. Only the high priest could enter the holy of holies, and that only once a year.

To Truth students who are interested in the symbolism of these Bible records, the whole story of the arrangement of the tabernacle and the Temple is inspirational. The minute detail and accuracy of directions is sufficient evidence that none of this important work was left to chance. Every direction meant something beyond just the manifest thing that should become visible when the directions were carried out. I know that each one who reads with understanding will find his own interpretation, and will note particularly those items the meaning of which he needs the most. So whatever meanings I have taken for myself may not be your selection. But these four things are significant to me, in the directions given to Moses as regards the holy of holies, as recorded in the 26th chapter of Exodus:

"Thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim . . . shall it be made: . . . the veil shall separate unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. . . .

"The altar shall be four-square."

The lamp shall never go out.

I understand that my holy of holies is within me: my secret place of the Most High is in my temple within me. As Paul wrote to the Hebrews, "The first *covenant* had ordinances of divine service, and . . . *a sanctuary* of this world . . . The first tabernacle . . . *is* a figure for the time present; according to which are offered both gifts and sacrifices that cannot . . . make the worshipper perfect . . . But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands."

Paul adds some details to the furnishings of that first "*sanctuary* of this world" that interest me. With the Ark of the Covenant, he says, "was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant." As if the Jews had stored in their most holy place the most precious signs that they had had from Jehovah to indicate His love and care. I shall add, in my holy of holies, my blossoming rod, my bit of manna; my memories of healing, my miracles of beauty.

In the 25th chapter of Exodus I find this, going back again to the directions given to Moses: "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat . . . And see that thou make them after their pattern, which hath been showed thee in the mount." In the ark, among the testimonies of manna and blossoming rod, were the tablets, the

commandments; in other words, the law. I find it significant that the mercy-seat is above the law, and that it is in the mercy-seat that Jehovah will meet with me and commune with me.

But more significant than all is this lamp that shall not go out. I must keep it burning before my four-square altar. It must radiate. It must cheer. It must light the way. There are no dark and dreary shadows in my holy of holies. Not a touch of solemnity. Not a trace of gloom. It is bright and shining—with the day star, with the sun of righteousness. But I must keep it aflame.

Then there is a secret place, beyond the veil. I must not forget that veil, of "blue, and purple, and scarlet, and fine twined linen"—blue, for heavenly aspiration; purple, for the royal trappings of a son of the king; scarlet, for service; all of beautiful art and handiwork, the loveliest thoughts that I have. Hidden beauties, even, that as yet I do not know—ideas that are as yet only on the way to me—I find in my secret place of the Most High, where only I can enter, where even you, friend of mine as you are, can never come. But you have yours, inviolate. Each one, within himself, has his holy of holies.

Eventually our little group of Truth students will build its temple. It may be where we are now, in this store; it may be in a Truth home of our own—it does not matter where. The outer shell is merely the "sanctuary of this world." We are building the perfect tabernacle, not made with hands. Working in the invisible realm of ideas, we are following the pattern given us in the mount. We are setting our mercy-seat upon the ark of the testimony in our inner shrine. Our altar is four-square. Our lamp shall never go out.

Some day the invisible will be made manifest. The very walls will radiate blessing. Thoughts of healing, of adjustment, of harmony, and of prosperity will be constantly going out from this inner temple to the four corners of the world. The

weary wayfarer, like Jacob, shall sleep in the shelter of the altar and have dreams and visions in the night of angels ascending and descending from heaven. Those who do not yet know will see the signs—the pot of manna, the blossoming rod—and will take hope again. In the shelter of our mercy-seat, they shall see a great light.

The lamp shall never go out.

FROM THE DEPTHS

By ALVA ROMANES

From the depths of my doubt I have called to
You;
From the darkness of time I have prayed;
From the pit of my grief,
From my faltering belief,
I have asked for the gift of Your aid.
From my pride and its dust I have come to
You;
From my gloom I have groped for Your light;
From the things that are vain
I have sought You again,
And Your message has banished the night.

Through the tasks of my life I shall turn to
You;
By Your Truth I shall fashion my days;
For Your help and Your care
Have each answered my prayer,
And through faith I shall serve You with
praise.
In the spirit divine I am one with You;
By Your strength I shall conquer my fears,
Till I walk in the peace
Where all doubting must cease,
And Your word is my guide through the
years.

WHAT IS INSPIRATION

By Marvin L. Whitaker

INSPIRATION and vision seem rather closely related. Especially is this true in a metaphysical sense, since an inspiration is really a mental vision—it is the seeing of the invisible. Knowledge of God's presence comes to one much like an inspiration or a vision. The only way by which we can see God is through our mental vision. This is seeing with the spiritual eye—the physical eye could never behold the brightness of His glory—and there is no real satisfaction in life other than that which comes from expressing the I AM. To be conscious of the divine power dwelling within us produces not only strength, courage, love, joy, peace, and health, but places us in a position to experience inspirations or spiritual visions of a totally unexpected nature; for has not God said, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions"?

Our wonderful inventions have all come as inspirations or unfoldments. Some of them may have appeared to be accidental, but only because of humanity's ignorance of God's inspirational method of bringing advancement and knowledge into the world. There are no accidents; there can never be an effect without a cause to produce it.

What power enables a violinist to seize his bow and unhesitatingly bring forth from wood and strings the strains of an entirely new melody, which becomes one of the world's great masterpieces? From what mysterious source does an author draw his scintillating style in uninterrupted flow and often with greater speed than his hand can convey the words to paper? From what vast storehouse of knowledge does the scientist suddenly and unexpectedly solve his problem

—perhaps after he has given it up as hopeless? He is taken unawares by the instant opening of a mental window. There is a flash from the invisible universe of Omniscience, and lo! he leaps from his chair shouting excitedly, "I have it! I have it!" and another wonder is given to the world. God has spoken, and, although the scientist may know it not, he has become so attuned that he at once receives the divine impression and becomes a channel through which God blesses all mankind with a new invention or an increase of knowledge.

The architect and designer may perform arduous labor and under great mental stress produce a mediocre result; but with a sudden burst of light, as if under the spell of a vivid inspiration, he achieves a miracle that is made manifest to our physical eyes through the erection of a magnificent structure. Thus the great I AM, expressing Himself from within or through the mental vision of the architect, gives us a faint conception of the "house not made with hands, eternal, in the heavens."

Perhaps the discovery of the planet Neptune, that remote outpost of our solar system, does not belong in this category. But the fact that Neptune was mathematically discovered solely through its gravitational perturbations, and its mass, motion, velocity, solar distance, and size determined before it was ever actually seen by human eye, seems to the writer little less than the result of inspiration when it is considered that this planet is more than two billion miles from the earth! If more of us would take time to ponder the mighty mysteries of the universe as revealed by the study of astronomy, we should have more faith in the Divine Mind, which controls this vast mechanism so harmoniously, and we should doubtless His infinite ability and willingness to order and govern our little affairs just as perfectly. The heavens certainly do "declare the glory of

God; and the firmament showeth his handiwork."

Photography was, we are told, discovered when its inventor was not expecting it, and the invention of the phonograph was inspired by the prick of a needle, which later brought about the idea of conveying sound waves to the air by means of the phonograph record and reproducing mechanism.

If it is not divine, then what is the center about which these seemingly supernatural performances revolve? They come like awakenings out of a deep sleep—intermittent glimpses of light that never leave us where they found us. We are always enriched. They do not come as the result of labor, but come when we are very near the "silence" and when we quiet our disturbing human mentality; then they have free access. When we comply with the command, "Be still, and know that I am God," by getting our human opinions out of the way, we are ready to become channels of blessing for ourselves and for others. This is the way to enter the silence, and it is from the silence that inspiration emanates. It is a case of entering into one's closet and closing the door to the disturbances of physical sense.

A wonderful invention or discovery is as much an expression of divine love as is a case of healing. Both are the result of "spiritual vision" or inspiration, with the difference that healing is usually conceded to be a more direct result of conscious affirmations of Truth. Pure inspiration cannot be physical in its nature, because physical law deals wholly with limited material causes and effects and with premises dependent on time and space.

Limitation, time, and space certainly cannot enter into inspirational phenomena, because the latter are founded on laws of instantaneous action and their results are not products of labor, but effects of man's contact with an unlimited universe of knowledge, which was "finished" and

complete in the beginning, it and Divine Mind being one and the same thing. Facts are never created; they always have existed; we merely discover them. The universe is, always was, and always will be in a state of absolute perfection—not of matter, but of spiritual and absolute fact. When we get an inspiration we merely tune in on the universal field of knowledge and catch a glimpse of its glories.

Inspiration is a flash of the infinite—an instantaneous opening of the eternal realm of facts; it is open to us for just an instant, but the glory and the perfection revealed in that instant (which humanity copies imperfectly) are so startling, so entrancing, that we are spellbound when we try to imagine what perfection would be ours should the flash be prolonged indefinitely. Some day this realm will remain open to us—when we gain sufficient knowledge of God's loving presence and tender care to recognize the fact that heaven is a reality here and now, waiting for us to enter through Christ, the open door. Then shall the New Jerusalem be established in the earth, and we shall lose sight of materiality; gain a full understanding of the Infinite; know that we are bathed in, surrounded by, and have our full existence in, the omnipotent, omniscient perfection of Spirit.

MEMORIES

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. As memory scans the past, above and beyond all the transitory pleasures of life, there leap forward those supreme hours when you have been enabled to do unnoticed kindnesses to those round about you, things too trifling to speak about, but which you feel have entered into your eternal life.—*Henry Drummond.*

LESSONS IN TRUTH

By H. EMILIE CADY

THE SECRET PLACE OF THE MOST HIGH

Eighth Lesson

(In the progress of these simple lessons, some may object to the language as being too orthodox—as presenting too much of the religious side of the question. I use Scriptural terms simply because I prefer them; but the teaching is all essentially one and the same thing. It is not mental science, as such, that you want. It is not any "ism," for each is but one side of Truth. We are after Truth, and at the center of all the various forms of presenting Truth, the thing itself is one.

So let us be big enough and broad enough, no matter on what side of Truth we have thus far been seeking the light of the world, to put away all prejudices, all the limitations which the mere form of words may heretofore have made in our minds, and be open to all there is for us.)

THERE IS nothing the human soul so longs for, so cries out after, as to know God, "whom to know aright is life eternal."

With a restlessness that is pitiful to see, people are ever shifting from one thing to another, always hoping to find rest and satisfaction in some anticipated accomplishment or possession. Men fancy that they want houses and lands, great learning or power. They pursue these things and gain them, only to find themselves still restless, still unsatisfied.

At the great heart of humanity there is a deep and awful homesickness, which never has been and never can be satisfied with anything less than a clear, vivid consciousness of the indwelling presence of God, our Father. In all ages, earnest men and women who have recognized this inner hunger as the heart's cry after God have left seeking after things, and have sought, by devoted worship and by service to others, to enter into this consciousness; but few have succeeded in reaching the promised place where their "joy is full."

Others have hoped and feared alternately; they have tried, with the best knowledge they possessed, to "work out their salvation," not yet having learned that there must be an in-working as well as an out-working. "By grace [or free gift] ye are saved through *faith;* and that not of yourselves [nor of any mortal working] : *it is the gift of God:* Not of works, lest any man should boast."

To him who "dwelleth in the secret place of the Most High," there is promised immunity from the noisome pestilence and the snare of the fowler, from the terror by night, and the arrow that flies by day; and even immunity from fear of these things. Oh! the awfully paralyzing effect of fear and evil! Fear surely "doth make cowards of us all." It makes us helpless as babes. It makes us pygmies, whereas we might be giants were we only free from it. It is at the root of all our failures, nearly all sickness, poverty, and distress. But we have the promise of deliverance from even the fear of evil when we are in the "secret place." "Thou shalt not be afraid of the terror by night," and so forth. "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

The secret place! Why called a secret place? What is it? Where may we find it? How abide in it?

It is a secret place because it is a place of meeting between the Christ at the center of your being, and your consciousness—a hidden place into which no outside person can either induct you or enter himself. We must drop the idea that this place of realization of our divinity can be given to us by any human being. No one can come into it from the outside. Hundreds of earnest souls are seeking, night and day, to get this inner revealing. They run from teacher to teacher, many

of them making the most frantic efforts to meet the financial obligations thus incurred.

You may study with human teachers and from manmade books until doomsday; you may get all the theological lore of the ages; you may understand intellectually all the statements of Truth, and be able to prate healing formulas as glibly as oil flows; but until there is a definite inner revealing of the reality of an indwelling Christ through whom and by whom come life, health, peace, power, all things—aye, who is all things—you have not yet found the "secret of the Lord."

In order to gain this knowledge—this consciousness of God within their own souls—many are willing (and wisely so, for this is greater than all other knowledge) to spend all they possess. Even Paul, after twenty-five years of service and of most marvelous preaching, said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: and do count them but dung, that I may win Christ" (or the consciousness of His divine self).

Beloved, that which you so earnestly desire will never be found by your seeking it through the mental side alone, any more than it has heretofore been found through the emotional side alone. Intuition and intellect are meant to travel together, intuition always holding the reins to guide intellect. "Come, and let us *reason together*, saith the Lord." If you have been thus far on the way cultivating and enlarging only the mental side of Truth, as probably is the case, you need, in order to come into the fullness of understanding, to let the mental, the reasoning side rest awhile. "Become as a little child," and, learning how to be still, listen to that which the Father will say to you through the intuitional part of your being. The light that you so crave will come out of the deep silence and become manifest to you from within yourself, if you will but keep still and look for it from that source.

This conscious knowledge of an indwelling God, which we so crave, is that of which Paul wrote to the Colossians, as "the mystery which hath been hid from ages and from generations, but now is made manifest . . . *Christ in you*, the hope of glory." "The secret place of the Most High," where each one of us may dwell and be safe from all harm or fear of evil, is the point of mystical union between soul (or conscious mind) and Spirit (or God in us), wherein we no longer believe, but know, that God in Christ abides always at the center of our being as our perfect health, deliverance, prosperity, power, ready to come forth into manifestation at any moment we claim it. We know it. We know it. We feel our oneness with the Father, and we manifest this oneness.

To possess the secret of anything gives one power over it. This personal, conscious knowledge of the Father in us is the secret that is the key to all power. What we want is the revelation to us of this marvelous "secret." What will give it to us—who can give it to us except Him, the "Spirit of Truth, which proceedeth from the Father"? Surely none other. That which God would say to you and do through you is a great secret which no man on the face of the earth knows, or ever will know, except yourself as it is revealed to you by the Spirit that is in you. The secret that He tells me is not revealed to you, nor yours to me; but each man must, after all is said and done, deal directly with the Father through the Son within himself.

Secrets are not told upon the housetop; nor is it possible to pass this, the greatest of secrets, from one to another. God, the creator of our being, must Himself whisper it to each soul living in the very innermost of itself. "To him that overcometh [or is consciously in process of overcoming] will I give to eat of the *hidden* manna, and will give him a white stone [or a mind like a

clean white tablet], and in the stone *a new name written, which no man knoweth saving he that receiveth it.*" It is so secret that it cannot even be put into human language or repeated by human lips.

What you want today and what I want is that the words that we have learned to say as Truth be made alive to us. We want a revelation of God in us as life, to be made to our own personal consciousness as health. We no longer care to have somebody just tell us the words from the outside. We want a revelation of God as love within us, so that our whole being will be filled and thrilled with love—a love that will not have to be pumped up by a determined effort because we know that it is right to love and wrong not to love, but a love that will flow with the spontaneity and fullness of an artesian well, because it is so full at the bottom that it *must* flow out.

What we want today is a revelation to our consciousness of God within us as omnipotent power, so that we can, by a word—or a look—"accomplish that whereunto the word is sent." We want the manifestation to us of the Father in us, so that we can know *Him* personally. We want to be conscious of "God working in us to will and to do," so that we may "work out our salvation." We have been learning how to do the outworking, but have now come to a point where we must learn more of how to place ourselves in an attitude where we can each be conscious of the divine inner working.

Mary talked with the risen Jesus, supposing that He was the gardener, until suddenly, as He spoke her name, there flashed into her consciousness a ray of pure intelligence, and in an instant the revelation of His identity was made to her innermost soul.

According to the same sacred history, Thomas Didymus had walked daily for three years with the most wonderful teacher of spiritual things

that has ever lived. He had watched this teacher's life and had been partaker of His very presence, physical and mental. He had had just what you and I have thus far received of mental training and external teaching. But there came a time when there was an inner revealing which made him exclaim, "*My* Lord and *my* God!" The secret name which no other man could know for him had that moment been given to him. There had come, in the twinkling of an eye, the manifestation to his consciousness of the Father in him as his Lord and his God. No longer simply our Father and our Lord, but my Lord and my God—my divine self revealed to me personally.

Is not this that which you are craving?

Each soul must come to a time when it no longer is satisfied with, or seeks, external helps—when it knows that the inner revelation of "*my* Lord and *my* God" to its consciousness can come to it only through an indwelling Power, which has been there all the time, waiting with an infinite longing but an infinite patience, to reveal the Father to the child.

This revelation will never come through the intellect of man to the consciousness, but must ever come through the intuitional to the intellect as a manifestation of Spirit to the soul. "The natural man receiveth not [nor can it impart them] the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," and they must be spiritually imparted.

In our eagerness we have waited upon every source that we could reach or hear for the light that we want. Because we have not known how to wait upon Spirit within us for the desired revelation, we have run to and fro. Let no one misunderstand me in what I say about withdrawing himself from teachers. Teachers are good and are necessary, up to a certain point. "How then shall they call on him in whom they have not be-

lieved? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Books and lectures are good, teachers are good, until you learn that Christ, the Son of God, lives in you; that He within you is your light and life and all. When you have once grasped this beyond a doubt with the intellect, you have forever finished with external teachers; every day you look to them after this you put off the day of revelation for yourself. That Christ lives in you, Spirit itself must make real to you. Teachers talk about the light, but the light itself must flash into the darkness before you can see the light.

Had the Master remained with the disciples, I doubt whether they would ever have gotten beyond hanging on His words and following in the footsteps of His personality.

Jesus knew that His treatments for spiritual illumination, given to His disciples from His recognition of Truth, would act in them as a seed thought, but He also knew that each man must for himself wait upon God for the inner illumination which is lasting and real. God alone can whisper the secret to each one separately.

The "enduement of power" was not to come to them by the spoken word through another personality, not even through that of Jesus, with His great spiritual power and discernment. It was to come from "on high" to each individual consciousness. It was the "promise of the Father which ye have heard of me." He had merely told them about it, but had no power to give it to them.

So to each of us this spiritual illumination which we are crying out after, this "enduement of power" for which we are willing to sell all that we have, must come from "on high," *i. e.*, to the consciousness from the Spirit within our being. This is the secret that the Father longs with an infinite yearning to reveal to each individual soul. It is because of the Father's desire within us to

show us the secret that we are drawn to desire the revelation. It is the purpose for which we came into the world—that we might grow step by step, as we are doing, to the place where we could bear to have the secret of His inner abiding revealed to us.

Do not be confused by seeming contradictions in the lessons. I have said heretofore that too much introspection is not good. I repeat it; for there are those who, in earnest desire to know God, are always seeking light for themselves, but neglect to use that which they already have to help others.

There must be an equal conscious receiving from the Father and giving out to the world, a perfect equilibrium between the inflowing and the outgiving, to keep perfect harmony. We must each learn how to wait renewedly upon God for the infilling, and then go and give out to every creature that which we have received, as Spirit leads us to give, either in preaching, teaching, or silently living the Truth. That which fills us will radiate from us without effort right in the place in life where we stand.

In nearly all teaching of Truth from the purely mental side, there is much said about the working out of our salvation by holding right thoughts, by denials and affirmations. This is all good. But there is another side which we need to know a little more about. We must learn how to be still and let Spirit, the I AM, work in us, that we may indeed be made "new creatures," that we may have the mind of Christ in all things.

When you have learned how to abandon yourself to infinite Spirit, and have seasons of doing this daily, you will be surprised at the marvelous change that will be wrought in you without any conscious effort of your own.

It will search far below your conscious mind, and root out things in your nature of which you have scarcely been conscious, simply because they

have lain latent there, waiting for something to bring them out. It will work into your consciousness light, and life, and love, and all good, perfectly filling all your lack while you just quietly wait and receive. Of the practical steps in this direction we will speak in another lesson.

Paul, who had learned this way of faith, this way of being still and letting the I AM work itself into his conscious mind as the fullness of all his needs, was neither afraid nor ashamed to say:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named,

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, *which passeth knowledge*, that ye might be filled with all the fullness of God."

And then he gives an ascription of praise: "Unto him that is able to do exceedingly abundantly above all that we ask or think, *according to the power that worketh in us.*"

(The ninth lesson will appear in September *Unity*.)

SAYINGS OF SOLOMON

"The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

"The hope of the righteous *shall be* gladness."

"A glad heart maketh a cheerful countenance;
But by sorrow of heart the spirit is broken."

"A cheerful heart is a good medicine;
But a broken spirit drieth up the bones."

+ THE HOME +

A HOME BLESSING

By FRANCES W. WARDER

THERE IS but one Presence and one Power in this home, the omniscient God. The expression of His good continuously manifests within these walls. His presence, permeating this home, builds wealth of character, stability of purpose, and expresses through each member of this home as purity, peace, wisdom, joy, harmony, and love. His presence, dwelling in this home, abiding in the heart of each one in the home, destroys contagion, dissolves disease, annuls accidents before they enter these portals—before they touch the body temples of His children. His presence builds bodies, even the body eternal, young, strong, vitalized, perfect as He is perfect.

The Christ presence in this home acts as an angel of God, accompanying each one as he goes out, preceding to guide, overshadowing to protect, upholding to accomplish, leading into success and glad livingness. Residing in the heart, the Christ presence kindles holy aspirations, sustains high ideals, which aspirations and ideals radiate to all the world. When the day is done, this presence omnipotent, omniscient, draws back to this home each member of this household who had gone forth to work, draws back each one to its loving embrace, its satisfying comradeship.

Father, bless this home and hallow it with Thy presence forever. Be thou omnipresent in the midst of it, so that every occupant, sensing Thy greatness, may discard the little self, its frailties, its sense desires, its ignorance, and may seek to

pattern after the Christ of God in his soul. Let each one be quick to turn to Thee in every need. Let each be slow to anger, swift to assist and to uplift all who stumble. Let harmony and joy be established in this home forever.

Help each adult so to live that little children in the home may see Thee in their elders, feel Thee in loving coöperation, hear Thee in tones and words, and through precept and example may pattern their thoughts and acts after the Child of Nazareth and thus grow "in wisdom and stature, and in favor with God and men," even to the fullness of manhood in Christ Jesus.

We dedicate this home to Thee, our Father; we consecrate our hearts to Thy worship and our lives to Thy service. Let us ever recognize Thee as our guide in all the activities of this home. Let the knowledge of Thy presence give us courage to do and dare according to the truth of our being. Let the realization of Thy power, Thy loving kindness, and Thy tender mercy be our security from all harm, now and evermore.

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SUNDAY

11:00—12:20 p. m.—Unity Services .....*Charles Fillmore*
12:20—12:55 p. m.—Silent Unity Healing Service
8:00— 9:15 p. m.—Grand Ave. M. E. Church.... .....*Dr. I. M. Hargett*
10:00—11:00 p. m.—Unity Services.....*Francis J. Gable*

WEDNESDAY

10:30—11:45 p. m.—Organ Recital—talk by *Charles Fillmore*

THURSDAY

6:00— 7:00 p. m.—Unity Band—*Wee Wisdom* Story Lady—*Youth* Players—Poet's Work Shop
9:00—10:00 p. m.—Concert .....*Unity Orchestra*

DAILY

11:00 a. m.—Daily (except Sundays)—"God's Half Hour"

BLESSING FOR A LIVING ROOM

By NANCY BYRD TURNER

Let this room live,
  With sunlight on the floor
And firelight on the wall,
  With wind around the door
And the clock's hourly call;
  Here shall beat all day long
The very pulse of life,
  Serene and strong.

Here shall sure love abide
  In every weather,
Heart speaking to heart,
  Comrades together.
Here shall be dreams,
  Woven with candle flame
And hearth fire's gleams;
  And here gay laughter
From chuckling chimney place
  To ruddy rafter.

Here shall be life;
  The deep content that sings
  In long familiar things,
The brooding of old peace,
  The faithful joy of home
For every hour that falls,
  Patience and love shall bloom,
And make of four plain walls
  A *living* room.

THY WILL BE DONE

Words by
WINNIE L. JENKS

Music by
GEO. MARKS EVANS
Mus. Bac.

1. In old - en time I bowed my head In
2. The blow fell not. In glad sur - prise I
3. Thy will it is that we should be From

res - ig - na - tion deep and said, "Thy will be
raised to Thee my tear-dimmed eyes–"Thy will be
er - ror's sub - tle ways set free; "Thy will be

done," Then wait-ed for the blow to fall That
done." And then I learned, O God Most High! Thy
done." Sin, sick-ness, er - ror, all must fall, For

took from me my world-ly all; "Thy will be done."
will can bring but blessings nigh. "Thy will be done."
Thou art here and Thou art all; "Thy will be done."

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 5, AUGUST 4, 1929.

Unity Subject—*Judgment.*

International Subject—*Belshazzar's Feast (Temperance Lesson).*—Dan. 5:17-28.

In connection with this lesson study all the 5th chapter of Daniel.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

19. And because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

20. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from before him, and this writing was inscribed.

25. And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end.

27. TEKEL; thou art weighed in the balances, and art found wanting.

28. PERES; thy kingdom is divided, and given to the Medes and Persians.

GOLDEN TEXT—*Be not drunken with wine, wherein is riot.*—Eph. 5:18.

SILENT PRAYER—*The spirit of good judgment is now expressing through me, and I am temperate in all things.*

This is a lesson on judgment, and good judgment leads to temperance in all things. Daniel represents spiritual judgment; Nebuchadnezzar, progressive soul judgment; and Belshazzar, mere sense judgment, or instinct. These all derive their existence from the Most High, and are given, in their turn, the power to guide the consciousness.

Free rein and unhampered power are necessary that we may bring out the principle of Being within us and express it properly. Although we may sometimes do the wrong thing, that is better than inaction, because only by the use of our powers can we develop character.

Nebuchadnezzar means "Nebo chief protector, or may Nebo protect." Nebo was the Babylonian

or Chaldean god of wisdom. Nebuchadnezzar represents in us the human will backing itself up by the human intellect; this combination produces human judgment. A king always represents some function of the will. The will intrenched in intellectual learning, giving its full attention to material subjects, is very powerful up to a certain point. It feels itself to be all-powerful, but there comes a time when it realizes its weakness and inability, as Nebuchadnezzar learned.

The Hebrew developments from the name Nebuchadnezzar, or Nebuchadrezzar, are: "pouring out of restraining tribulation, out-flowing of stored up calamities, pouring forth of adverse treasures." Taking these in conjunction with the idea of judgment as explained in the former paragraph, we perceive that Nebuchadnezzar also represents the emotional child of nature, who wants to fulfill all the desires of the soul, whether they are good for him or not. The world is full of Nebuchadnezzar people. They are loath to stand on their own judgment in any matter. When decision is required of them, they fly to some oracle; they may seek the good advice of some friend, or go to a medium. The toss of a penny or the shuffle of a deck of cards may help them to come to a decision. They are willful and they rule arbitrarily. They refuse to develop their own good judgment; therefore they become mendacious and tyrannical. The ultimate development of this kind of action is a return to the animal instinct plane of consciousness, as is described in verse 21 of our lesson.

To neglect the development of one's own judgment is really a very dangerous thing. We are weakened by going to our friends for advice when we should be able to decide a matter for ourselves. If we act without judgment, we fall short in our efforts; and if we trust to oracles or luck, we become demoralized and animalized.

Belshazzar is the "son" or the fruit of the attempt to rule the consciousness without appealing to God for right judgment. He is a mere animal. He has no reverence or respect for holy things. He sensualizes all the "vessels" of the Lord, and materializes everything. These vessels of the Lord are the various avenues of expression in the body. Instead of realizing their spiritual significance and use, he reduces them to a material base and fills them with an artificial stimulant (wine).

An end to all this is sure to come in the course of time. Divine law weighs in the balance the individual who has thought and acted so unwisely, and he is found wanting; his kingdom is then taken away from him.

The inner significance of the handwriting on the wall is as follows: "Mene" ("numbered, meted, appointed") signifies the assurance that the ruling phase of will and consciousness that Belshazzar and his kingdom represent has been taken account of by the divine judge, the Spirit of truth, and its end is at hand. "Tekel" ("held suspended, tried, weighed") refers to the inner feeling of inefficiency, defeat, lack of power to meet the problems at hand, failure to be what one should be, that takes possession of the soul of an individual in whom sense consciousness—the outer life with its desires for pleasure in sensation—has been allowed to rule until the individual has become depleted in substance and strength, both in mind and body, to the point where a great reaction has set in ("thou art weighed in the balances, and art found wanting"). "Upharsin" ("and shall be divided") and "Peres" ("parted, divided, Persia") refer to the dividing or breaking up of sense confusion (Babylon) with its ruling thought (Belshazzar), that a new line of thinking and doing may become dominant. When Babylon fell, the Jewish people became subject to

the Medes and the Persians, who later set them free to return to their own land.

QUESTIONS

1. Why has man been given free rein and unhampered power?

2. Who are the Nebuchadnezzar people in the world today?

3. How do we neglect the development of judgment?

4. How does the law deal with one who misuses the avenues of expression in the body?

5. What is the inner interpretation of verse 25 in our lesson?

LESSON 6, AUGUST 11, 1929:

Unity Subject—*Innocence Its Own Defense.*

International Subject—*Daniel Among the Lions.* —Dan. 6:10, 11, 16-23.

Study all the 6th chapter of Daniel, in connection with this lesson.

10. And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11. Then these men assembled together, and found Daniel making petition and supplication before his God.

16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came near unto the den to Daniel,

he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live for ever.

22. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

GOLDEN TEXT—

The angel of Jehovah encampeth round about them that fear him,
And delivereth them.

—Psalms 34:7.

SILENT PRAYER—*God delivers me because I am sincere, faithful, and true in trusting Him.*

Every faculty is developed in one's character by use and by trial of its strength in various ways. Spiritual judgment, represented by Daniel, is made strong by trial. The son of God must master every mortal limitation. When we overcome a weakness, we grow in strength. The incentive to dominion comes from the Christ consciousness; the Christ consciousness says, "He that overcometh, I will give to him to sit down with me in my throne." The throne here mentioned represents the place of power and dominion attained by any man who masters himself.

The mastery of self includes not only dominion over the appetites and passions, but also a strengthening of the higher faculties. Daniel is represented as a very just man. Though an Israelite, he had risen to power in Babylon, and was ruler over one hundred and twenty provinces. A ruler in those times usually made his position a

source of gain. But Daniel refused to share in "grafts," or to close his eyes to them or to favor them; thus he incurred the enmity of the other office-holders. This enmity was the basis of the conspiracy against him, as given in this lesson.

An analysis of the individual mind reveals that thoughts congregate and center around certain ideas, similarly to the manner in which men form organizations; also that there are opposing sets of thought aggregations in every mind, each seeking ascendancy. All your honest thoughts flock together in your mind, and the dishonest thoughts flock together also; each aggregation of thoughts tries to make you act from its standpoint. The will is the king who is in dominion, and the will, or king, acts either as moved by the various thoughts, or as directed by spiritual understanding.

This king (will) is a vain fellow, and has his weak spots; one of these weak spots is the belief that his law is supreme and cannot be broken. In oriental countries this belief is carried to the extent of deifying the king and making all his edicts inviolable. Darius the Mede, king of Media and Persia and also of Babylon, was not simply a servant of Ormazd, the Persian deity; he was regarded and described as actually being the image of the god who dwelt in him. Divine honors and worship were naturally paid to such an exalted personage. Even so, the will is the image and likeness of God, and it is regarded by all mystics as the central spark that links man to the Supreme.

The will (king) naturally loves the good, the true; therefore it is the friend of right judgment, Daniel. But having, in ignorance, sent forth an edict that puts this faculty to a severe test, the will is worried and affirms that the God of Daniel will deliver Daniel. This is a correct handling of the situation. When we do that which puts us to the test along any line, we should declare divine

deliverance. This declaration sets into action a thought force that may be described as the "angel" who shut the lions' mouths.

The lions are the savage thoughts that arise in us when we are accused wrongfully and know that we are innocent. One who is passing through this phase of thought regeneration should, like Daniel, be true to God in spite of intimidation and persecution; for these sometimes will come from without as a reflection of the tumult within one. Persons who are making special efforts to live spiritual lives sometimes find that those who have been their friends turn and abuse them, and even accuse them of evil acts. Such persecution seems doubly unjust and hard to bear at the very time when the aspirations of the soul and the whole trend of life have been turned toward holiness. But when some of the inner workings of thought are understood, it is easy to see why this opposition is set up. Jesus saw, and knew, and He said, "Father, forgive them; for they know not what they do."

QUESTIONS

1. How are the faculties brought forth in one's character?
2. What does self-mastery include?
3. What should we declare, when we do that which puts us to the test?
4. What do the lions represent?
5. Why is there sometimes opposition when we are making special efforts to live true, spiritual lives.

LESSON 7, AUGUST 18, 1929.

Unity Subject—*Turning from Sense to Spirit.*

International Subject—*The Return from Captivity.*—Ezra 1:1-6; Psalms 126:1-6.

Jeremiah 29:10-14 and Ezra 1:7-11 may be studied in connection with this lesson.

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem.

5. Then rose up the heads of fathers' *houses* of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem.

6. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

1. When Jehovah brought back those that returned to Zion,
   We were like unto them that dream.
2. Then was our mouth filled with laughter,
   And our tongue with singing:
   Then said they among the nations,
   Jehovah hath done great things for them.
3. Jehovah hath done great things for us,
   Whereof we are glad.
4. Turn again our captivity, O Jehovah,
   As the streams in the South.
5. They that sow in tears shall reap in joy.
6. He that goeth forth and weepeth, bearing seed for sowing,
   Shall doubtless come again with joy, bringing his sheaves *with him.*

GOLDEN TEXT—
Jehovah hath done great things for us,
Whereof we are glad.
—Psalms 126:3.

SILENT PRAYER—*My thoughts are turned toward the Christ within; with thanksgiving I receive and use the divine blessings.*

There are periods when man's thoughts turn naturally to religious subjects. The man immured in sense suddenly begins to study matters that pertain to the soul. Perhaps he joins a church, or investigates Christian metaphysics. This is symbolized by the return of the children of Israel to Jerusalem. In the first year of his reign as king of Persia, Cyrus, who represents the ruling idea in consciousness, was "stirred up" by Jehovah, and he made a proclamation to the effect that Jehovah had charged him to build a house for the Lord, at Jerusalem. Cyrus was a heathen king, yet Jehovah "stirred up" his spirit, and inspired him to act in a way that was quite contrary to his custom. With the taking of Babylon, Cyrus had captured the Jewish people also, and had continued to hold them in bondage in Babylon (sense confusion) for many years. By the fact that Cyrus was moved by Spirit to set the Israelites free and to enable them to return to their own land, we discern that the Lord inspires men who are open to Truth, Jew or Gentile, wherever they may be found.

You may be in the most material of occupations, and your thoughts may be utterly sensual; yet if you have been "stirred up" by Jehovah, or the Christ spirit within you, you can commence, right where you are, the movement toward Jerusalem (the spiritual center of consciousness). In returning, you take with you all the "vessels of silver, with gold, with goods, and with beasts, and with precious things," which represent the fruits of your experience while in the sense conscious-

ness added to your innate spiritual qualities.

No effort is wholly lost, even though it be put forth in a field that is apparently barren and fruitless. The vessels that were taken from the Temple at Jerusalem, at the time of the captivity, were used in the worship of false gods in Babylon, but they were returned to be used again in the worship of the true God. These vessels may refer to man's capacity of appreciation—the ability to comprehend or measure life. The man who is getting pleasure out of the lusts of the flesh is measuring up life—the one Life—before false gods, and he is using his God-given capacity (vessels) with which to do it. He is getting experience, and is generating forces that eventually he will have to master and return to the Temple at Jerusalem. Nothing real is lost in the divine economy, and man will, in due season, refine and extract the gold from every thought and act—though he may find that getting rid of the dross is hard work.

But it is work that is well worth while, since true joy and good are attained only by overcoming the error, the sense, the limiting beliefs and activities of thought that cause confusion and bondage and sorrows and troubles of all kinds. When man's mind and heart are turned wholly toward Jehovah, the Christ within, man finds God (Jer. 29:13); he finds the Truth that makes him free.

In returning to Zion (spiritual consciousness) man becomes unified consciously with the one Source of all life and of all that is perfect and abiding. He learns the truth of the words of Jesus Christ: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life." Thus the past errors and inharmonies become but a dream ("When Jehovah brought back those that returned to Zion, We were like unto them that

dream") that eventually shall be forgotten entirely ("the former things shall not be remembered, nor come into mind.") Then man's mouth shall be "filled with laughter," and his tongue "with singing." He will know that "Jehovah hath done great things" for him, whereof he is glad.

The last two verses of our lesson are especially encouraging to each individual as he learns, perhaps slowly at first, in the midst of seeming adversity to sow, or declare, words of Truth, and to hold to them, thus making sure his joyous reaping time of good.

QUESTIONS

1. What does the return of the children of Israel to Jerusalem signify?
2. Whom does Jehovah inspire?
3. Is any good effort wholly lost?
4. What does man gain by experience?
5. Why is the work of overcoming well worth while? What is gained by it?

Lesson 8, August 25, 1929.

Unity Subject—*Joy, a Builder.*

International Subject—*Rebuilding the Temple.*
—Ezra 3:10-13; 6:14-16; Psalms 84:1-4.

In connection with this lesson let us also study Ezra 3:1—6:22 and Psalms 84:5-12.

10. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel.

11. And they sang one to another in praising and giving thanks unto Jehovah, *saying,* For he is good, for his lovingkindness *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid.

12. But many of the priests and Levites and heads

of fathers' *houses,* the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

14. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia.

15. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

1. How amiable are thy tablernacles,
   O Jehovah of hosts!
2. My soul longeth, yea, even fainteth for the courts of Jehovah;
   My heart and my flesh cry out unto the living God.
3. Yea, the sparrow hath found her a house,
   And the swallow a nest for herself, where she may lay her young,
   Even thine altars, O Jehovah of hosts,
   My King, and my God.
4. Blessed are they that dwell in thy house:
   They will be still praising thee.

GOLDEN TEXT—

I was glad when they said unto me,
Let us go unto the house of Jehovah.
—Psalms 122:1.

SILENT PRAYER—*The joy of the Lord is my strength.*

The return of the children of Israel to Jerusalem and the rebuilding of the Temple symbolically describe what occurs in the consciousness of one

who has been mentally confused for a season and who has returned to normal conditions. The priests represent the thoughts that relate us to spiritual things, and the builders represent the thoughts that relate us to material, or manifest, things. In order to build harmoniously, we must set our thoughts to work along all constructive lines—both the unformed realm of divine ideas, that is, the spiritual, and the formed and manifest, which is the seeming material.

The person who would construct a harmonious consciousness—which includes mind and body—must see to it that joy has its place in his spiritual thoughts. Whenever the name David appears we may know that some phase of the love or emotional nature is involved. Man is supplied with spiritual wisdom through the sun center, or solar plexus, and with love through the cardiac or heart center, the presiding genius of the latter being represented by David, king of love.

Singing, praising, and giving thanks are the building impulses of man. When we rejoice in gratitude, when we express ourselves in thanksgiving to the Author of our being, thrills and waves of harmonious energy go to every part of mind and body. These thrills and waves are the "trumpets" and "cymbals" in the hands of the priests and Levites.

The priests, the Levites, and the "old men" who "wept with a loud voice" are regrets. We should see to it that the shouts of joy over present achievements drown out the regrets.

The enduring temple is built in the understanding that Spirit is the one and only cause of things that are real and true. There are would-be helpers in this building process, who claim to be co-workers with the spiritual builders; but when their methods are uncovered they are found to be adverse to the purely spiritual way.

In building the spiritual body we should distinguish between the constructive Cause and the

adjustment of conditions that already exist, to the end that the Cause may be expressed more fully. When breathing exercises, dieting, and other physical adaptations claim to be causes in spiritual development, they become adversaries, and persons who have not yet gained an understanding of the right relation of these physical adaptations in the erection of the temple had better exclude them from any part in it.

"And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo." From the meaning and significance of these names and persons, we can see how perfectly they fit into the inner interpretation of this lesson. Haggai means "*festive, feast, rejoicing.*" He signifies a realization of good to take the place of seeming evil. He refers to that spiritual insight in man which heralds joyous, full, free deliverance from oppression, and abundance of rich substance and life for mind and body. Zechariah means "whom Jehovah hath remembered," and signifies spiritual consciousness, or the entrance of spiritual thought into man's consciousness, and a lifting up of spiritual understanding. Iddo, the name of Zechariah's father, means "timely, seasonable, desirable." He represents a true idea of the order and fitness of things; he denotes the phase of man's higher consciousness which works to keep his thoughts and inner activities orderly, that all may fit into their various places and times.

The verses of our lesson that are taken from the 84th Psalm describe the great desirability of God's house, with its courts, altars, and tabernacles. Jesus said, "In my Father's house are many mansions" ("abiding-places," according to the marginal translation given in John 14:2). We are the "Father's house"; the "mansions" or "abiding-places" are states of consciousness. We become truly satisfied and enter into abiding joy and wholeness only as we become aware of this

truth and consciously unify ourselves with the Father within us—our indwelling Christ: "Abide in me, and I in you."

"My soul longeth, yea, even fainteth for the courts
of Jehovah;
My heart and my flesh cry out unto the living
God. . . .
Blessed are they that dwell in thy house:
They will be still praising thee."

QUESTIONS

1. In order to build harmoniously, along what lines must we apply our thoughts?
2. What does a harmonious consciousness include? How is it constructed?
3. What are the building impulses of man?
4. In building the spiritual body, between what two factors must we distinguish?
5. Do the persons named in this lesson fit into its inner interpretation? Give an example of this.
6. Explain the teaching of Psalms 84:1-4.

A creedless love, that knows no clan,
No caste, no cult, no church but man;
That deems today and now and here,
Are voice and vision of the seer;
That through this lifted human clod
The inflow of the breath of God
Still sheds its apostolic powers—
Such love, such trust, such faith be ours.

—*Sam Walter Foss.*

AN INVITATION

You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts that appear on pages 66 and 67 of this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large.

SILENT UNITY

The Spirit of truth inspires and illumines me.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down,* shaken together, running over."

When writing us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

August 20 to September 19

At 9 p. m. each day, will you join in the affirming of this truth?

The Spirit of truth floods me with the light of life, and I am made whole.

The promise of Jesus, "When he, the Spirit of truth, is come, he shall guide you into all the truth," has perplexed many Christians, because they have looked in the wrong way for the coming of the Spirit of truth.

The Spirit of truth does not come to some person especially spiritually gifted. It may come to any one who earnestly and eagerly seeks spiritual understanding.

The consciousness of the Spirit of truth was considered essential in the experience of all early Christians. They expected when they were baptized with Holy Spirit, or Holy Ghost, that their spiritual eyes would be opened.

This experience of Holy Spirit quickening has gradually been lost to Christians because they have ceased to expect it. But, as of old, it is now being restored to those who look for it.

PROSPERITY THOUGHT

August 20 to September 19

At 12 noon each day, will you join in the affirming of this truth?

The Spirit of truth reveals abundant Spirit substance, which I affirm to be the source of my prosperity.

Prosperity is assured to those who seek and keep the divine law. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In the kingdom of the heavens, the realm of spiritual realities within us and all about us, a substance exists upon which our minds move and spiritually fashion that which visibly appears. Jesus told Peter that whatever he bound (affirmed) in the earth would be bound in the heavens, and whatever he loosed (denied) in the earth would be loosed in the heavens. Here Jesus pointed to a law by which man in his earthly estate can lay hold of ideas and make them his. But by the same law he can loose or deny those ideas out of his life.

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: I wired to you for prayers for healing of an infection on my nose and face. I am grateful beyond words for my amazing recovery. Before wiring you I had suffered terrible pains for several days. In less than twenty-four hours after wiring you the pain subsided, and now almost all the inflammation is gone.—*J. C. H., Los Angeles, Calif.*

Society of Silent Unity: I want to tell you of a marvelous healing that I received through your help. For fifteen years I had suffered with nervous headaches which came on from ten days to four weeks apart and from which I suffered extreme pain for from twelve to eighteen hours. I had read some of your literature and decided to write to ask you for help. I wrote to you on a Thursday and the next Sunday was the day on which the usual attack would be likely to occur. On that day I had a very slight attack, not hard enough to cause me even to lie down, and that was the last attack that I have had. This was about ten years ago.—*Mrs. W. S., Portland, Oregon.*

Society of Silent Unity: My hearing is improving day by day. I now want to tell you about my eyes. I had worn glasses for eight years, and all that time I had been studying Unity literature and had never

given my eyes a thought. A week ago my eyes began to bother me quite a bit and twice the thought came to me, "Perhaps God does not want me to wear glasses." The thought left as quickly as it came. About four days later when I was reading "Heal Thyself" a voice said, "Take off your glasses." I was taken by surprise, but I did not hesitate more than a second and took them off. That was a week ago and I have not had them on since. My eyes never felt better. "Praise God from whom all blessings flow."—*A. H., Chillicothe, Mo.*

Society of Silent Unity: My husband, who was suffering very much from pain, was to undergo an operation. The doctors, three of them, had decided that that was all there was left to do. I sent you a telegram asking you to pray for my husband's recovery from the operation. The time for the operation was set at 3 o'clock. As soon as the telegram was sent my husband began to get easy, and to show improvement. He soon went to sleep and slept an hour. When the doctors came to operate they found him so much better that the operation was postponed until 6 o'clock. At 6 o'clock my husband was so much better that he would not consent to an operation. There was no operation, and in four days my husband was home from the hospital a well man. May God's richest blessings be with you and your work.—*Mrs. J. N. B., Wilmington, N. C.*

Society of Silent Unity: Last September I had an X-ray photograph taken of my teeth, and the doctors said that I would have to have eleven teeth removed on account of pyorrhea. You were praying with me, as was M—— R—— of the local Unity center. When you started praying for me my front teeth looked like the advertising pictures that one sees in drug store windows. Now the gums are healing and are growing back around the teeth. It is amazing to me. My health is very much improved.—*M. C. G., Los Angeles, Calif.*

FILLED WITH PLENTY

Society of Silent Unity: Last June I was discharged from my position on account of being too high salaried, and because I would not take a cut in salary.

There being no other place open in the city in my line of work, things looked pretty dark. I had received your book "Instructions" and also the prayer that read, "I now place my affairs in the hands of divine guidance." I kept the thought in mind that Truth was leading me and also that the thing that had happened to me was best for me, since God was managing my affairs, and I did not question His judgment. One day I went into my former place of business to get a letter of reference. The manager and owner, after a few minutes of conversation with me, said, "Why don't you lease our department?" He was referring to the one of which I had been manager. The proposition seemed impossible until I got over my surprise. Then I realized that this seemed to be God's way, and I accepted the firm's offer. I have been in business nine months now and am making as much as I made on a salary, and I am building a substantial investment. I keep knowing that it is God's business and that I am in His hands to manage it.—*F. C. W., Memphis, Tenn.*

Society of Silent Unity: A short time ago my husband wrote to you asking your help in financial troubles. You answered immediately, and we promptly began to think and to pray as you advised.

I take a hot lunch to my husband every noon. When I packed his lunch I slipped in with it a note with the prosperity thought from *Weekly Unity.* I did this for several days until he had memorized the thought. In this way, at noon we both concentrated on this thought. Always, when the distressing thought of debt edged its way into our minds, we reminded each other that God would provide.

Yesterday was pay day and my husband's check showed a large increase over the preceding one.

God has blessed us with a wealth of love and understanding so we are sublimely happy. The one cloud that had entered our serenity was our debts.—*M. P., Washburn, Wis.*

HE SHALL HAVE ABUNDANCE

Indianapolis, Ind.—I have used the prosperity bank drill many times but this is the first visible prosperity demonstration we have had. My husband is employed by a large business concern of New York. He had not

had a raise in salary for four years. After much prayer he wrote asking for an increase in salary. A week later he wrote asking for a car as he had been using his own in the business and it was worn out. Six weeks after the first letter was sent he received a check for an increase in pay from the time he had asked for it, and the company said that they were glad to give it to him. In another week he received an order for the new car for which he had asked. Then we had to sell the old car. I took that up in prayer and when we sold it we got $25 more out of it than we had expected to get.—*Mrs. A. E. P.*

Weimar, Calif.—Directly after sending for the prosperity bank and taking up the bank drill I obtained a wonderful position where I have made more money and have been happier than ever before in my life. —*E. D.*

Los Angeles, Calif.—I have had a marvelously good period in business recently and, for part of the time, a larger volume of receipts than in any corresponding length of time during the five years in which I have been conducting my present office.

I thank you very much indeed for the prosperity treatments.—*E. M.*

New York, N. Y.—I am indeed happy to report to you a special mark of prosperity attending the shop in which I work. It is a dress shop. Since I have been using the prosperity bank drill the earnings of all the workers have increased. The demand for garments has been so great that some buyers could not be supplied. So exceptional have been the earnings of some workers that one of the bosses called my attention to it. I said, "That's a sign of prosperity." He smiled approvingly. The remarkable thing about it, however, is that so many persons at one time have been blessed —sellers, buyers, employees, customers, indeed every one. Last week's results have set a record, and this week has opened up excellently. To God be all praise and glory.—*J. V. B.*

SEARCH THE SCRIPTURES

Newton, Mass.—I am inclosing lesson 2 on which I have spent much time and thought. I have experi-

enced a great healing, which has given me a deeper understanding of the truths about which I have been studying. I inclose an offering.—*M. H. F.*

Toronto, Ont., Canada—I am sending in the answers to the questions on lesson 2. The realization of certain truths surely dawns upon one through quiet meditation on the various thoughts presented in these lessons. Whereas before it was comfortable to believe that disease would some day be curable, even eliminated, as we learned to apply different health laws, now it is marvelous actually to live in the consciousness of perfect health. I have learned one very valuable lesson in my study of Truth: I can blame no one but myself for anything that seems amiss in my life. I now know that I am the creator of my world and all that it contains; and I am learning, perhaps slowly, to fill that world with constructive thought forms instead of the old time jumble. I do not yet have an abundance of money, but I sometimes stand in awe at the wonderful way in which the very thing I need comes along just when I need it. I am looking forward to the next lesson.—*M. M. A.*

WHAT HATH GOD WROUGHT

Unity Radio Department: You cannot imagine how much I enjoyed your "Afterglow" program tonight, especially since I had just called you, within the week, for assistance.—*Mrs. B. L., Buffalo, N. Y.*

Dear Unity: Your "Afterglow" service has just been heard. I can't express how much I enjoy the talk at this hour, but I want you to know that it is very inspiring and affords me much food for thought through the whole week. I look forward to each Sunday service.—*F. S.*

Greenville, Pa.—I listened to your program last night, and I enjoyed every number. I am very glad to send you a report on your station, telling you that it is one of the clearest stations on the air since the change of wave length.—*J. F. H.*

MY HELP COMETH FROM JEHOVAH

Upper Lake, Calif.—The "Things to be Remembered" column and the "Message from Silent Unity"

always answer my queries and comfort me. The "Message" seems to be written just for me, so completely does it answer my questions. I would not be without *Weekly Unity.—Mrs. J. T.*

Unity School of Christianity: I want to express my thanks for the wonderful help that I am getting from *Christian Business.* I cannot estimate what it yet will do.—*E. D. P., Marshalltown, Iowa.*

Cincinnati, Ohio—I am writing to tell you how much I like *Weekly Unity.* I think that it is a wonderful paper. I have been reading it for a year. I am only sorry that I did not know of it years ago. It has most comforting thoughts.—*Mrs. R. C. W.*

London, England—Recently I scalded my leg. In treating the burn I found great help in the healing lesson on the skin which was published last year in *Weekly Unity* [now published in book form, under the title "Heal Thyself"]. I can almost see Spirit "building—building—building—silently, perfectly, from within." The healing of my leg means to me the overcoming of pain in the battle between Spirit and flesh. —*M. M. T.*

Unity School of Christianity: Words fail to express fully what *Unity* has done for me. From a grouchy, pessimistic, superstitious religionist I have developed into a happy, joyous Christian. I am now able to get along with all men in a peaceful and charitable fashion.—*H. L., Chicago, Ill.*

LOVE ONE ANOTHER

Society of Silent Unity: Since I wrote to you for prayers my faith and my patience have improved remarkably. I have quit all worry and anxiety and this has so changed the atmosphere in our home that the other things for which I asked your prayers have improved automatically. My husband has obtained a position.—*Mrs. A. M. C., Gas City, Ind.*

HE IS MY REFUGE

Society of Silent Unity: Some time ago I wrote asking you to help me to get a more humane method of disposing of stray animals. I have received my desire. Not only did I write to you but I also wrote to

our mayor. His term was almost up so he referred the letter to his successor. The new mayor happened to love animals. He at once put into effect an order not to shoot dogs until a reasonable effort had been made to dispose of them otherwise, and I am glad to say that it is working.

This may seem trivial to you but I saw an officer shoot a child's dog because the license was unpaid. The child was crying, and it stirred me deeply, but thank God that condition is removed.—*N. W., Cleburne, Texas.*

Laramie, Wyo.—Only a few days after I received my prosperity bank my son was in an auto accident. He was taken to a hospital, unhurt, except for a nervous shock. I left him there overnight and the next morning I found that I had no money with which to pay the hospital bill. I stepped out and got the mail and found that God had provided for my needs, for I received two checks. One was in payment of rent on one of my houses that I didn't know was rented; the other was one that I had been expecting for some time. This morning my little daughter got up with a sick headache, but wanted to go to school. I told her to say The Prayer of Faith over and over. Later she said, "Mamma, I said the prayer and I am well." So she went to school. I praise God every day for leading me to Unity, and I know He is blessing the Unity work. —*B. A. M.*

FATHER, I THANK THEE

Birmingham, Ala.—Inclosed find a love offering of $30. Words cannot express my gratitude for the help you have given me.—*Mrs. A. S. H.*

Chicago, Ill.—I cannot tell you how blessed I have been since I have been receiving the ministry of Unity. I used to be a lonesome girl, but I now have many friends and I am engaged to marry a man of high standing. May God bless you in your work.—*E. B. C.*

Amarillo, Tex.—I have taken courses in psychology, and I have read books and magazines on psychology, but "Lessons in Truth" is the book of books, and it holds a place in my heart along with the Bible. It is just what I have been looking for. I thank God,

the Father, that this book fell into my hands.—*J. E. B. W.*

BRING YE THE FULL TITHE

Dear Unity: God has surely prospered us. My husband is working regularly. He is under good bosses, and he receives very good pay. The way has opened for me to go on with my music. Of course we tithe—we would not think of not doing it. Things have worked out very harmoniously in the three and one half years during which we have been tithing. Somehow, as soon as we began to tithe we put the burden on God and quit worrying. Our indebtedness is decreasing, our standard of living has risen, and altogether we are a happy, joyous family. God surely guides those who are willing to be guided. He works things out so wonderfully well for us that sometimes it seems positively uncanny. God bless you in your work.—*Mrs. R. L. W., Delta, Ohio.*

Unity School of Christianity: Within ten days after I began to tithe my salary was raised 20 per cent a month. A few days after that I was given the opportunity to work one and one half hours longer each day with an increase of one-third in my salary.

I pray that God may ever bless you as you minister to others.—*S. O. P., Charlotte, N. C.*

STUDY TO BE QUIET

Society of Silent Unity: A month ago I wrote for a prosperity bank and asked for your prayers to aid me in manifesting wisdom, judgment, and understanding.

The very day that you answered my letter my quarterly examination at college began. I had the greatest success with those examinations, and my grades averaged about ninety-four per cent.

Prosperity also has been very evident. I shall graduate as an electrical engineer, and I have been looking for a position. While there are many openings for graduates of this college, the best, and the one for which I have always prayed, is with the great General Electric company. This week I had an interview with the traveling representative of that concern, and I obtained a position with them.—*K. M. D., Seattle, Wash.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

For some time I have been having prayers said that I might get a good position. Saying prayers is not new to me, for I am of a church that believes in prayer. However, I have had no results. Would it be better for me to give up my particular religion? —*Extract from a letter received by Silent Unity.*

It is evident that your coöperation in prayer (if you have given it) has not been given in the true spirit, for the mere "saying of prayers" is not praying.

Man often is not heard for his much speaking. God is not moved by prayer in the sense that prayer causes God to change toward one by granting what one does not deserve.

The purpose of prayer is to change the one who prays, to lift him to a higher state of consciousness and thus into harmony with God, the Source of all good. It is this state of harmony that creates, or forms, the channel through which divine good may flow.

You will notice that the prayers that we have sent to you to use have all *claimed* the desired good, and have not beseeched God for something. Your desire is the asking, and your words are (or should be) the evidence of your faith. *Believe* that you have received, and begin giving thanks for the desired good. This is the way of faith. This is in accord with the teaching of Jesus Christ that you may find in the 6th and 7th chapters of Matthew.

Any religious form or ceremony that retards one's growth in spiritual understanding, or that seems to shut off the inspiration and revelation of Spirit, does not serve one's vital needs. We do not advise any person to give up his religion, but we advise all to seek more and more spiritual

understanding. Man is here to express more and more of God, and this expression comes through spiritual growth, spiritual development.

I have been praying with you for some time, but I have not been healed. Please tell me why?—*Extract from a letter received by Silent Unity.*

In your letter you say, "I cannot imagine why I am not healed." A few lines farther on in your letter are these words, "and my wicked husband." If your mind is producing such thought as called forth this expression with reference to your husband, or any other person, how can you expect to be healed? It is just as impossible for you to be healed while in this mental state as it is for a dead tree to bring forth fruit. Man was created in the image and likeness of God and is therefore perfect. That is to say, in the reality of his being man is like the Father. To the degree that we fail to recognize this standard of divine perfection in ourselves and in others, we deny God within us and others. Whatsoever we sow we must reap. Jesus taught us to pray, "Forgive us our debts, as we also have forgiven our debtors." Are you doing this when you hold in your heart the thought that any person is wicked? This prayer of Jesus is based on an immutable law, and you must forgive if you would be forgiven.

We have no right to judge another and to call him wicked, or any other name that does not manifest the son of God. "Judge not, that ye be not judged." We do not know the leadings of Spirit in our brother. That which to the mortal thought might seem to be wickedness may be Spirit leading him in paths that we know not and which may be necessary in order that he be led into the light.

I am trying to bring more good into my life by living according to Truth, but I don't seem to make

much progress. Will you tell me what is hindering my unfoldment?—*Extract from a letter received by Silent Unity.*

In order to make the best use of our God-given faculties we must study our minds and our emotions, and wherever we find something that does not conform to the wonderful standard by which Jesus lived we are to change it. We shall never be truly happy and satisfied and well and prosperous until we have eliminated the things that cause negation in our lives. God works through us, but He cannot bestow His richest blessings on us unless we pattern our innermost feelings and thoughts according to the divine image.

God gives us an abundance of life—substance—but we waste much of it. We waste life when we worry and when we become fretful or angry and when we engage in idle conversation, which includes words about sickness, weakness, lack, worry, fear, sorrow, dissatisfaction, or condemnation. We waste substance when we think that we lack some of the good things of life, for substance is all about us, and it is always taking form according to our thoughts. We waste substance when we think that we are failing or growing old, or that our loved ones are weak and old and unreasonable, or when we sympathize with others because of their seeming difficulties. God is ever giving to us everything that we need, and we constantly use His gifts. But our mental attitudes and our methods of using God's gifts determine the degree to which those gifts come to us. No one but ourselves can keep our good from us or keep us from being well and happy.

We all shall be different, in appearance and expression, some day, but what we shall be tomorrow is determined by what we are in thought today and by the way in which we meet the things that today brings forth. We all want to become more and more Christlike and to express the beauty and glory and power that we know are

latent within us. If we have a "divine discontent," we should be happy to have it, but we should be careful to see that it keeps us growing instead of fretting.

Will you please explain the meaning of Revelation 21:1.—*Extract from a letter received by Silent Unity.*

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more." (Rev. 21:1).

The Scriptures, like all other writings, must be interpreted from the point of view from which they were written. The Apocalypse of John is presented almost entirely by means of symbolic figures. The symbolism is descriptive of the nature and character of spiritual being, not of place and physical environment. It presents figuratively the detailed manifestation, spiritual glory, and joy of God consciousness.

"The first heaven and the first earth," which are to pass away, are the old states of consciousness, man's old beliefs. The new heaven and the new earth are the coming forth of the fruit of the ideas that Jesus of Nazareth planted in the consciousness of man. Jesus represented God consciousness. Through the divine ideas implanted in him man is being regenerated in mind (heaven) and body (earth), and is becoming free from false consciousness.

The "sea" symbolizes the unplumbed depths of consciousness, the potentialities of which man has scarcely realized. That which has been unknown shall be known; that which has been hidden shall be revealed; the heaven that Jesus Christ said is "at hand" will be made manifest, for the "without shall be as the within."

With the coming into dominion of the Christ consciousness in man, peace and harmony and divine order are brought about, establishing the New Jerusalem—the fulfillment on earth of the divine plan.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

THE LATEST IN GIVING

"Believe it or not," but a certain woman in France was so fond of a spider that used to drop down to hear her whenever she sang—or perhaps she was so flattered by the attention—that she set aside a very large sum of money to provide for its welfare after her decease. At least Ripley, collector of "Believe-it-or-nots," says that he has records to confirm the story of the endowment.

Perhaps people have full right to say what shall be done with their money, but at least they should have some consideration for future generations, and when they make gifts to posterity they should make them in such a way that what they intend as blessings shall actually be blessings.

There is said to be in St. Louis today a trust fund amounting to several million dollars that was created by some well-meaning but small-visioned person, for the purpose of "helping worthy Irishmen to cross the great American desert." What used to be called "the great American desert" is no longer a desert, and the fund lies useless while real needs go begging.

Julius Rosenwald tells, in the Atlantic Monthly, of a certain American university that has an endowed lectureship on coal gas as the cause of malarial fever. To use this endowment as it was intended would be to misinstruct the students.

In England there is said to be a fund which was created in the time of a great famine; this fund provides for a half loaf of bread to be left each day at the door of each student in one of the colleges at Oxford.

There are many such funds which modern

developments have rendered worthless. We should not cry over the shortsightedness of men of the past, but we should let their errors teach us to be farsighted. We should not bind the future to the past by forcing our conceptions on posterity, and if we are truly unselfish in our gifts to posterity we shall not care how our gifts are used, so long as they do a real good.

That men of today are learning from mistakes of the past is evidenced in the establishment of the Golden Rule Foundation in New York. This foundation has as its incorporators thirty representative American citizens—men who are leaders in education, religion, finance, and philanthropy. Its purpose is that money left to it shall be used "for the general benefit of mankind." The needs proposed for endowment will first be investigated and approved as constructive. Immediate stress will probably be placed on the needs of underprivileged children throughout the world. But as time goes on the funds will be devoted to new needs.

Thus, these thirty men hope to make it possible for the present to do unto the future as they wish that the past had done unto the present.

OTHER CITIES PLEASE COPY

A column writer for the Cincinnati Post evidently has had some favorable experience with the healing power of silent communion. At any rate, these rather unusual comments appeared recently in the Post:

Reading about the new Y. W. C. A. at Walnut and Ninth streets, Cincinnatus thinks the best thing in it is a very small chapel to which a girl may go to sit in silence and think.

The refreshment of silence is scarcely known in a world of bally-hoo, jazz, chattering motors, the machine-gun rattle of steam hammers, the crash of dishes in restaurants, and citizens blowing their own horns. Only he knows it who knows where to find

a quiet place in the middle of the day and who has the time to sit there a bit and to feel the healing of silence pouring into his soul and resting it. He comes out of the silence renewed.

The same column writer also says that another such place in Cincinnati is

. . . Christ Church on East Fourth street, on whose door a sign bids the passerby to come in and rest. There is no religious service, no prayer, no preaching, but only the benediction of silence.

CHRISTIANITY ADVANCES

Statistics show that the churches are progressing. The Gary (Ind.) Post-Tribune in a current issue states:

Some people say the churches are losing their grip. Yet these churches gained 573,000 members last year. Those people did not go merely to please the minister. They went because they felt they were benefited and that the churches render needed services.

After stating that "the churches have more members today than ever before," the New Castle (Ind.) Times says:

Churches have more activities than in former years. There are more organizations within the church. More business men belong to church than ever before and more money is contributed to churches than ever before. Ministers are paid better salaries, congregations have better church edifices, Sunday school equipment is far ahead of what it was a few years ago. In fact no institution has made more progress than the modern church, and this in face of the keenest competition it ever had. The man who goes through life without a church membership is always handicapped, whether he be in industrial or professional lines. Some of them "get away with it," but they are the exception and not the rule. Churches these days lay great stress on Sunday schools, knowing that if they give the youth a religious training it will likely stick with him through life. The old revival is passing as are many other church customs, but the church is progressing and keeping pace with the times.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man, in all things.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and some day we shall see eye to eye.

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Would you like to know Myrtle Fillmore? If so, you will have that opportunity in September *Unity*. In the article, "As Little Children," you will learn many new and interesting things about Mrs. Fillmore. After reading this article it will be easy for you to see how she was spiritually guided to help found Unity School. This sketch from Mrs. Fillmore's life will give you courage to complete your demonstrations. Other interesting articles in September *Unity* are an article by Darragh Aldrich, "Courageous Companions," and another by Orin Crooker, "Transformation of Life."

There's Mary and Jane and Jack and Bob and Betty and Joe and thousands and thousands of other little girls and boys who would love to read *Little Susie Sleep Ears* and *White Stockings and Other Tales*. They are just the kind of books that every little girl and boy likes . . . stories that will keep them thrilled every minute, tales that they will read over and over again; large readable type; cunning colored pictures on every page. There is a girl or boy living close to you that you could make happy with one or both of these books. They are priced at . . . just . . . 75 cents each.

What to cook during the hot days is a problem that every housewife has to meet and one that the *Unity Inn Cook Book* will help to solve. In this very practical cook book the housewife will find 910 recipes for meatless cookery, eighty-four menus, and a table of weights and measures. It will direct her how to prepare her vegetables, salads, and desserts into new and different dishes. *Unity Inn Cook Book* is bound in a washable de luxe binding. Price, $2.

If you wish to send 25 or more yearly subscriptions to Unity periodicals to friends, as many persons are doing, write to us first for our special quantity price.

It seems to be a well-known fact, perhaps a standing joke, that newspapers and magazines vie with one another to get mentioned in the pages of The Literary Digest. So the *Weekly Unity* editors have been congratulating themselves and the poet, Alva Romanes, because the Literary Digest recently reprinted "Inaugural," a poem which Mr. Romanes wrote especially for *Weekly Unity,* and which was published in the issue of March 2. The Literary Digest editors asserted that they were impressed with the dignity and spiritual vision of the poem. Mr. Romanes' verse and prose-poems appear often in Unity literature. Watch for them.

The simple everyday problems are sometimes the hardest ones to solve and certainly they are among the most important. *Truth in the Home* deals with these problems which every woman who has a home must meet. Alice L. Ruth has written this book in such simple, understandable language that all who read it can easily understand its message. If you have a home you should by all means have *Truth in the Home.* Price, 75 cents.

A dad who was the "best in the world," but who seemed hopelessly impractical,

A boy who sacrificed a real opportunity to remain loyal to that dad,

An uncle who was rich and miserly,

And a lot of stirring incident and action:

These are the ingredients of one of the best stories that *Youth* magazine has offered you.

It will appear in the August number under the title, "Dad and Company."

"Dudly and the Molly Cow," a two-part story beginning in August *Wee Wisdom,* is one that you will especially want your children to read. It is an Estelle Urbahns story of a small boy who had a glorious vacation in Montana and who learned the code of the West. Other August *Wee Wisdom* stories that will delight the children are: "Katrina's Good Shepherd," "The Silver Spoons," "The Carnelian and the White Pebble," and "All's Well."

The Vicarion, by Gardner Hunting, is becoming popular all over the world. Recently it has been run serially by newspapers in the United States, Hawaii, Siam, and the Philippine Islands. It also appeared in a newspaper in Norway, translated into Norwegian. *The Vicarion* is a fiction story that you will like. Its price has recently been cut to $1.

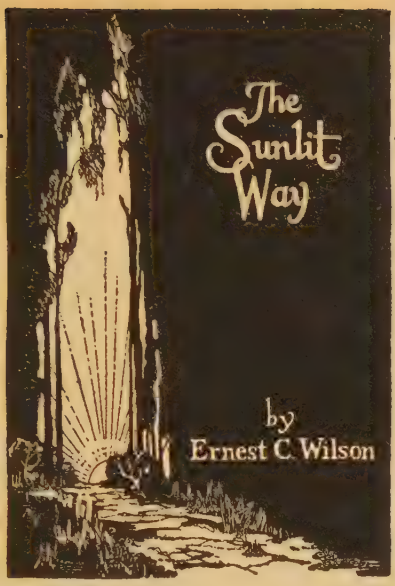
Have you studied the Unity booklet, *"Getting the Clear Realization"*? Many of our Unity students have found within its pages the solution of their metaphysical puzzles and the answer to their questions. The booklet was originally written for students of the Unity Correspondence Course and proved so popular that it was put into booklet form with a cover in Spanish leather effect. It makes an excellent gift and would be appreciated by any one who wants to get a clearer understanding of Truth. Price, 25 cents.

Are there not times when you feel that you would like to pray but that you don't know how to express yourself? Unity realized this need and had the editorial department compile a pocket volume of devotional prayers. This book, which is called the *Book of Silent Prayer,* is composed of prayers to meet all occasions. They include prayers that are used in Silent Unity and by leading Truth teachers. The *Book of Silent Prayer* is paper bound, and is priced at 50 cents.

Do you remember that much-demanded article, "The Doctor Talks on Healing"? *Weekly Unity* is going to have another "doctor talk," in an August issue, by the same physician. This time it will be "The Doctor Talks on Suggestion," by Dr. C. O. Southard, M. D. Two other outstanding features of August numbers of *Weekly Unity* will be, "How God's Law Operates," by Charles Fillmore, and "Sitting in the Heavens," by F. B. Whitney, editor of *Unity Daily Word.*

In the August *Unity Daily Word* will be found two special articles of interest to all Unity students. "How Shall We View Ourselves?" considers the question, "In Truth, am I bound to limitation or am I free in Spirit—am I diseased or perfect?" and convinces us of the truth of our divine sonship. "Meeting the Issue" shows us the way to meet the problems of life and how to master them. A new double-page poem, "Just Keep Cool," is most appropriate for August days. Single copies of *Unity Daily Word,* 15 cents. Monthly, $1.50 a year.

"Dutchman's Race." Here's a story that will bring to you the clear ring of skates on ice, the tang of cold, crisp air, the zest of a thrilling contest, and a surprising finish—all in the midst of the warmest month of the year. "Dutchman's Race," by Ruth H. Colby, is sure to be one of the most popular features of August *Youth.*



A few comments from other publishers about *The Sunlit Way:*

This book is delightfully written so that one truly finds "the sunlit way" of the Christ in himself, absorbing the spirit of the book. It considers subjects which would be of value to those who love the "deep things" of God.—*The Master Mind Magazine*

This is a charming book by a charming writer well known to many of our readers.—*Science of Thought Review*

Those seeking light, a better way of living, spiritual upliftment, an optimistic offering of Truth, an unraveling of the problem of life, will find in this book what they seek.—*Vegetarian Magazine.*

Wilson talks . . . as if he were sitting close beside a creature like himself. . . . His conception and plea are to turn your thoughts to what you want; to say, "Come" and it "cometh," and to the body, "Do this!" and it "doeth it."—*Health Culture*

When you have read *The Sunlit Way* you too will have some wonderful things to say about it, for it will guide you up that path which we all seek. Attractively cloth bound. Price $1.

Books by Charles Fillmore

CHRISTIAN HEALING is an advanced textbook of Christian living and Christian healing, explaining the laws and principles by which Jesus Christ, the great Physician, healed. Due to the large sale of *Christian Healing*, the production cost has been lessened, and the price of the book reduced. You can now obtain a cloth bound copy for $1.

TALKS ON TRUTH contains the lessons that formerly made up the supplementary lessons in *Christian Healing*. Other important Charles Fillmore writings and question helps are contained in this book. *Talks on Truth* is an excellent book for advanced Truth study and its study should follow that of *Christian Healing*. Paper binding, 75 cents.

DIRECTIONS FOR BEGINNERS is a booklet explaining Charles Fillmore's idea of what beginning Truth students should first learn. In it he directs students how to mold a perfect base for more advanced Truth teachings. *Directions for Beginners* also contains a six-day course of treatment which has proved its value. 25 cents.

The Word is the Seed

When we sow good seed in fertile, well-ploughed ground, and tend it carefully, we get a rich harvest. Our words are seeds and when we think according to the principles of Truth, we get right results. The Good Words club will help you to plant your thought seeds so that you may reap a good harvest. Sign this pledge and mail it to Unity:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

8-29U

Do You—

Want prosperity?
Know what prosperity is?
Know to whom prosperity belongs?
Know how you can obtain prosperity now?

If you cannot answer "yes" to the above questions then you are missing true prosperity and with it many things that are rightfully yours.

Be Ye Prospered is a scientific study of prosperity. It will teach you to apply to your affairs the Jesus Christ principles that pertain to prosperity.

Send for *Be Ye Prospered* today and let it guide you to the realm of plenty.

Cloth bound, $1.

A Vacation Gift

Many of your friends are on their vacations or starting on them, and perhaps you are wondering what you can do to make their vacations just a little happier.

A good book, preferably *Lessons in Truth,* would be the ideal gift. *Lessons in Truth* will teach your friends the principles of Truth and those principles will bring them freedom, happiness, and prosperity . . . a lasting vacation.

Lessons in Truth has been Unity's outstanding book for forty years. Regardless of price you could not find a more suitable gift nor one that would be more appreciated. It is cloth bound and priced at $1.

Unity Sunday School Leaflet

Has a threefold purpose:

1—It teaches the Bible lesson in a way that is easily understood.
2—It teaches the Bible lesson in a way that develops or unfolds the inner spiritual nature.
3—It teaches the Bible lesson in a way that connects the spiritual ideals with the outer or everyday expression.

The *Sunday School Leaflet* is originally intended for young people and children, but its simple, understandable interpretations and suggestions for the practical application of Bible lessons have made it a valuable help to any Bible student.

Yearly subscription to fifty-two issues, $1.

$1

Will Introduce Unity Periodicals to Two of Your Friends

There are so many persons who would find new joy in life if they were introduced to *Unity* that Charles Fillmore decided to make it possible for every one to acquaint his friends with *Unity*.

He has done this by a special offer that applies to all Unity periodicals. The plan is: for the next few months you may send two six-month subscriptions to two new subscribers for $1. This offer is good until October 1, 1929. Your order must be accompanied by cash, and the friends to whom you send six-month subscriptions must be new subscribers.

This is your opportunity to pass along the good that you have found in *Unity*. Send as many subscriptions as you wish. Use the attached blank for your order. If you care to send more than two subscriptions send the additional names on a separate sheet of paper.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please enter the following two six-month subscriptions for which I inclose $1. (This blank is not good after October 1, 1929.)

1—Send .....
(Name of Periodical)
To .....
Address .....
City ..... State .....

2—Send .....
(Name of Periodical)
To .....
Address .....
City ..... State .....

Your Name .....
Address .....
City ..... State .....

8-29U

STOP! LOOK! LISTEN!

Stop—

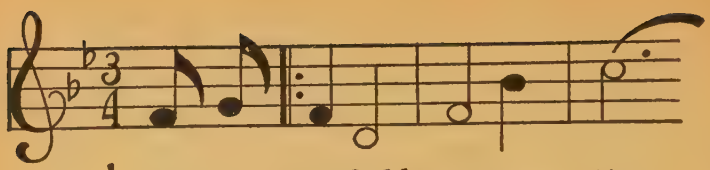
"BE STILL, AND KNOW THAT I AM GOD." Take time to get acquainted with yourself; get into the innermost depth of your being, that you may commune with the Father "in secret." Are you rushing headlong into the busy days, without first contacting the Source of all wisdom and knowledge, that you may know how to meet the experiences that come to you? If you do not STOP before crossing a busy street you are sure to meet with difficulty. If you do not STOP in the hustle and hurry of the outer affairs of your busy life you are sure to experience inharmonies in mind and body. There will be a "crash" just as surely as there would be a "traffic crash." STOP—"BE STILL, AND KNOW!"

Look—

The only way to see anything is to LOOK, not with indifferent eyes but with eyes that are eager and willing to see. Are you looking through the eyes of Spirit and beholding the glory of the Lord around and about you everywhere? Are you stopping at the crossroads of your thoughts and beholding the Christ in your friends, in your home, in all with whom you come in contact, in spite of appearances?

Listen—

You cannot hear that "still small voice" unless you LISTEN. To listen you must go into the innermost part of your being, into that "inner chamber" where you may commune with the Father. You must shut out the noise and clamor of outer conditions and the thoughts of the carnal mind. If there is something special on the air that you want to hear you tune in with the station that is broadcasting that which you are interested in hearing, and then you LISTEN. If you want to demonstrate health, prosperity, and true happiness you will have to tune in with the "station" that is broadcasting these things, cut out all static, and then be obedient and carry out into the manifest that message to which you have listened. The Correspondence School department will be glad to help you connect with this Station of Peace and Success. Write today for information concerning the course of study.



In the good old summer time

may seem a strange time to be thinking of *Christmas cards,* and still that is the time when people should buy their cards. A *Christmas card* is more than just a mere card; it is a remembrance that should be selected with care.

Unity Christmas cards are beautifully illustrated, the envelopes tissue lined, and each carries a real Truth message that was written by a Truth student here at Unity.

We have arranged attractive box assortments of fifteen cards. Each card is different and each will express a thought that you will want to send to some friend.

Order as many boxes as you wish. They are priced at $1 each.

Some Results

OF SILENT-70 WORK:

A STATE HOSPITAL—I am in receipt of an announcement from you stating that *Unity* and *Daily Word* will be sent to this hospital for a period of one year. I thank you kindly for remembering the patients of this hospital, and I assure you that the magazines will be given to such patients as will appreciate them.—*Superintendent.*

A LIBRARY IN SOUTH AFRICA—I am eager to spread Truth teachings through Unity literature, and am in position to do so, through the library. This is a seaside holiday resort, and I come in touch with people from all over the country.—*Librarian.*

A FRIEND IN CALIFORNIA—Did you ever stand on the seashore and watch the wreck of a boat, and the struggling men and women reaching for something by which to save themselves? It seems to me that Silent-70 stands in the position of life-savers, throwing out life lines to all the eager multitude sinking into the waves of adversity. The blessed words that you send out to those helpless ones, in your literature, are just so many life lines that are grasped and read with eagerness as they carry safety and life to those who seize them.—*J. A. G.*

If interested in this work, please write to Silent-70 for information.

UNITY BOOKS AND BOOKLETS

For Beginners		
Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	paper, $.75; cloth, $1.50; de luxe	3.00
Miscellaneous Writings	French, German	.75
Unity's Statement of Faith		.10
On Healing		
Christian Healing	cloth	1.00
Christian Healing	French	.75
Divine Remedies	paper, $.75, de luxe	3.00
Divine Remedies	French	.75
Heal Thyself		1.00
On Prosperity		
*Be Ye Prospered		1.00
Spiritual Law in Business, The		.25
On the Silence		
Book of Silent Prayer		.50
Methods of Meditation		.35
The Silence	paper, $.35; de luxe	2.00
Pertaining to the Home		
Child Unfoldment		1.00
Cook Book, Unity Inn	washable keratol	2.00
Truth in the Home		.75
Inspirational		
Beginning Again		.35
Faith That Removes Mountains		.25
Faith That Removes Mountains	German	.25
Finding the Christ		.25
Finding the Christ	German, Spanish, or Swedish	.25
Heaven Now		.50
*Sunlit Way, The		1.00
*What Are You?		1.00
Devotional		
My Litany		.10
Truth in Song		.50
Unity Song Selections		1.00
For Advanced Study		
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
Unity Tract Index		.50
Juvenile		
Aunt Joy's Nature Talks	paper, $.50; cloth	.75
*Little Susie Sleep Ears		.75
Love's Roses		.25
Sunrise Calling		2.00
Treasure Box		.50
Wee Wisdom Picture Book		.75
Wee Wisdom's Way	paper, $.50; de luxe	.75
*White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

IS IT TIME TO RENEW?

If this copy of *Unity* comes in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo.

What Shall I Do

To Be More Successful?

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I want *Christian Business* magazine to help make me more successful.

I am inclosing $1.50 for a year's subscription.

Name .....

Address .....

City ..... State .....

First Mail Us This Coupon

Every day we receive many inquiries from people about their business problems. Perhaps many of these people do not know about the Unity periodical, *Christian Business,* that is written especially for business people. If they had been receiving it likely their questions would have been answered in more detail than we could write in a letter.

Each month *Christian Business* devotes most of its space to one important problem. This year it has handled such important subjects as: "Coöperation," "Collections," "Memory," "Good Will," "Problems," "Civics," "Courtesy," and many others.

Christian Business magazine teaches the principles on which all reliable firms are built. Whether you are an employee or employer it will be of value to you. A yearly subscription is only $1.50 and its benefit to you is unlimited. Above is the coupon—mail it today.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

THE USE OF THE BANK

Before you order a Prosperity Bank, be sure that you really want to be more prosperous; that you want prosperity sufficiently to put forth a little time and thought and effort in attaining it. We cannot emphasize too strongly the thought that you must be faithful to the Prosperity Bank drill, that you must have some definite time each day for depositing your coin and for repeating the prosperity statement sent to you, and also that you must make a sincere effort every day and all day to shut out of your mind all negative thoughts, and to think only constructive, positive, grateful thoughts.

If you do feel the need of greater prosperity, if you do know that this help can and does come through God, if you are willing to guard your mental habits, if you want the prayers of Silent Unity in working out your problems of finances, then send for a Prosperity Bank. We know that you will be helped. Here is the coupon which you may use for ordering the Bank:

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and, according to the Prosperity Bank plan, send a Prosperity Bank in which I agree to save daily over a period of seven weeks $4.50 with which to pay for *Unity* magazine subscriptions, either for myself or my friends. I will use daily the statement which you send me, and I will coöperate to the best of my ability to build up within myself the consciousness, the awareness, of my sonship with God through which abundance will come to me. When I send you my Bank savings, I will send you the names and addresses of the friends to whom I wish *Unity* sent and will also tell you at that time just which magazine to send to each friend.

Your Name .....

Address .....

City ..... State .....

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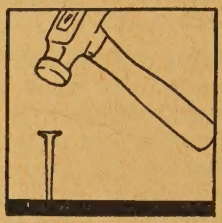
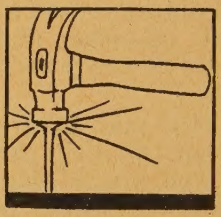
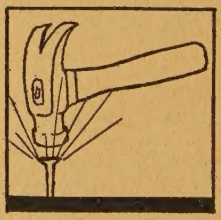


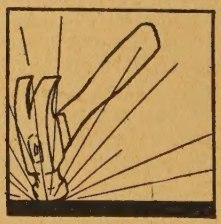
Daily Use



Of Your Prosperity Bank Drill



Drives The Lesson Home



And Brings You Prosperity